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To the Readers of the Rambler.

In completing arrangements for carrying out the wishes of many of the readers of the RAMBLER, *in that department of its contents which relates to the Fine Arts, the Proprietors have found it needful to incur such an additional outlay as will make it necessary to raise its price to Sixpence, after the completion of the First Volume. To all present Subscribers, however,* the price will continue the same as heretofore; *and it will be the same to all persons who may send their Orders, with payment in advance, before the 8th of April, either to* Mr. BURNS, 17 *Portman Street, Portman Square, or to* Mr. JONES, 63 *Paternoster Row, who alone are authorised to receive Subscribers' Names for this purpose.*

THE AMUSEMENTS OF THE POOR.

IT is a common saying, that there is more wickedness committed in this country on Sundays than in all the rest of the week put together. We have already* touched upon this frightful fact, in connexion with the question of Sunday recreations, and intend shortly to return to the subject, and to urge again upon all classes the extreme importance of an enlightened, unprejudiced, and Christian view of the whole topic. At present, we beg our readers' attention to the simple statement, that *the poor of this nation have literally no innocent amusements at all;* or at least, that they are so few and so difficult of attainment, as to be practically denied to nineteen-twentieths of the millions who toil like slaves for their daily bread.

What a fearful truth is this! How it overwhelms the thoughts of every man who knows what human nature is, and who has sufficient sense and honest kindness to see that an infliction from which he would himself recoil with dread, is an equally bitter infliction upon every other creature who shares our common humanity! When we can but realise this fact, and test its consequences by the very same tests which we should apply in our own case, it seems so strangely terrible, that we can hardly bring ourselves to conceive that it is incontrovertibly true. Oh, what a thought it is, to look abroad upon a race of myriads, men, women, and children, whose whole existence is passed in an alternation between bodily toil, suffering, and the supply, on insufficient means, of the bare physical necessities of our bodily nature! What an appalling scene is disclosed, when we can penetrate into the hearts of those countless ranks, and behold the gloom of soul that broods, with but a few gleams of intermittent radiance, over their inmost depths! Born in sorrow, poverty, and mayhap in sin, they grow to childhood, youth, and manhood, blest by but a scanty portion of the endearments of a home and a parent's affections; ignorant of their own immortal destinies; uncheered by present relaxations and unsustained by the hope of better things; the full weight of the primeval curse falls heavily upon their devoted heads; in the sweat of their brows they eat their bread,—and die. Here and there are some few bright exceptions. Here and there, the love of God and man burns with unusual glow in the peasant's cottage and the mechanic's cellar; and there are those amidst the poorest of our crowded cities, in whose hearts the light of heaven shines with a glory which disperses all the clouds of earth, and they dwell in silent peace, while the proud world passes by and owns them not.

But this is not the destiny of the vast majority of the labouring classes of our towns and villages. Their whole existence is spent in toil, unalleviated by any spiritual or secular refreshment. The first of these wants is admitted on all hands to be an evil of the most appalling magnitude; to the latter, alas! few will turn themselves, with any energetic determination to do all that lies in their power to remedy the misfortune. The truth is, that the better classes of society are utterly ignorant of the extent to which the poorer classes are destitute of all means of amusement. We judge their condition by our own: we fancy that when we are entertaining ourselves, they are refreshing themselves with their own humbler pleasures: we scarcely recognise their existence, except when they are present to our eyes, or occupied in labour for our behoof. Or, if the thought of their ceaseless toils by any chance should cross our brain, we assume without a scruple, not only that it is their inevitable lot to labour, but that they can accomplish those duties to which God calls them, with perfect ease, in the midst of labours which never cease, or which cease only to give place to a stagnation of both body and soul.

Let us for a moment look this fact full in the face, that the poor, as a body, have no recreations. What are they in the cities and towns? How is it that the working man spends his evenings, when he has an hour that he can call his own, or on that blessed day of rest, which has been given by a God of mercy to a race doomed to labour for their sins? *What* does he do with himself, we ask, when he is not in the public-house, or in some low haunt of vice or degradation? Does he read?—with a few exceptions, far from it: his intellect was not cultivated in his youth; he is too poor to buy

* Rambler, No. 12.

books; he is too much exhausted with his day's toils to be equal to any thing but real hearty recreations. Does he pass an hour or two in sweet converse with the wife of his bosom and the children whom he loves? Alas! the want of early education has made conversation an impossibility to him, for he has nothing to converse about; or his wife is busied with her own labours till the moment comes for lying down to rest; or his children are far away, engaged in premature work, gaining a few pence by occupations in which their young hands should never be employed. Has he any in-door amusements to which to turn, if he should by chance have leisure and companions? Has he the music, the singing, the dancing, the chess, the round game at cards, the books of prints, the drawing, the painting, with which we enliven our hours of rest, and recreate ourselves in preparation for the duties of the morrow? Does he know the friendly interchange of visits, in which "as iron sharpeneth iron, so does the face of a man his friend?" Are there any harmless places of public assembly to which he may take his family without fear of corruption, or of meeting such abandoned characters as he would wish to avoid? A few such, indeed, there may be; but they are so few, and his means of availing himself of their attractions are so limited, that not one poor man out of a hundred is benefited by them. Where can he go out of doors, when a Sunday or a holyday, and the bright sun in the heavens, invite him to a brief season of liveliness and pleasure? Two or three spots he may visit in London; or he may join the crowds of men and women (generally by no means from the really poor) who flock into the suburbs, either for dull gaiety or uproarious mirth; but even to those to whom even this measure of enjoyment is granted, there is little to enliven without vice, and to stimulate without leading to excess. A cold, shy, priggish stateliness rules around him: on one side, stiffness and stupidity repel; on the other, coarseness and revelry disgust; the spirit of labour still is dominant; and even when all seems to conspire to make him happy for a while, he remains a stranger to that innocent mirth and simple merriment which animate the throngs who pour forth from continental towns, when the weekly Christian festival, or some extraordinary day of rest, invites all mankind to devotion, repose, and joy.

And little better is the lot of the hard-working children of the fields, in the wide country lands of Great Britain. Who that knows the labourer as he is, by what is in irony called "his fireside," could explain what the amusements of our peasantry are? He might tell us what he thought they might be, or what he wished them to be, or what they were in certain rare and singular instances; but what the ploughman's home enjoyments *are*, except such as he may derive from the natural affection of his family, no man could really say. Ignorant, heavy, and dull, if not corrupted by secret sensuality and low vices, he differs only from his city brother in the depth of his stolidity, and the utter vacuity of thought with which he drags on those hours of existence which are not given to his labours, to his meals, or to his sleep. On a Sunday, he wears a more attractive appearance, in the carefully cherished dress that his savings have procured; but except in those few cases where the power of religious principle elevates him to some little higher degree of intelligence, and confers a hidden peace in his heart, he is little better in the scale of being than the cattle whom he tends; he is but a portion of the vast agricultural machine which ploughs, and sows, and reaps.

But it will be said, that this is only the inevitable lot of the children of Adam; that it is a part of the providential dispositions of society; and that man may serve God and fulfil his duty to his fellow-creatures in this joyless gloom, as well as in the midst of the Utopian state of society to which a race of foolish philanthropists would seek to elevate him. Labour, we shall be told, is not only the destiny, but the highest dignity of man; and they who would lighten the load of toil which presses down the bodies and souls of the multitude, are no better than dreaming enthusiasts, if not mere fosterers of discontent and rebellion against the ordinances of the Almighty. Yet, how monstrous a perversion of common sense is involved in the assertion, that because man is born to labour, he is born to nothing else but labour! It is as preposterous a misuse of a Divine declaration as is ventured by those heartless speculatists who pretend that, because our Lord has declared that the poor shall always be in the land, therefore such an extreme of poverty as verges upon actual destitution and death, is contemplated and sanctioned by the word of God. Truly, man *is* born to labour; but his infirmities are such, that, without some species of relaxation from its demands, the immortal energies of his soul will droop and fade; and that being which was created in the image of his Maker, degenerates into little better than an animal, sullen, heavy, and lifeless, and immovable except to the turbulence of passion, or the stimulants of debauchery and sin.

Whatever be our theories about the poor man's capacity for labour, let us, in the name of all that is honest and candid, apply to *ourselves* the rule we are in the habit of applying to *him*. What do *we* become, when adverse circumstances wring from us a few weeks of unbroken toil and struggle against the rough adversities of life? Into what a fearful condition should we be plunged, could we be stripped for three months of all those consolations which religion communicates, and of all those recreations which we daily derive from our firesides, from society, from literary occupation, from public or private gaiety and amusements! Our whole soul would be all but prostrate beneath the iron grasp of a cruel fate; and we should cry out, that we were tried beyond the powers of human endurance. Nothing less than some violently exciting stimulus from without would rouse our sinking energies, or fan the dying embers of our feelings into a flame.

And such, of a truth, *is* the moral condition of an overwhelming majority of the poor of this country. They are literally incapable of any thing that is brightly and innocently cheerful and happy. Some few of them are animated and sustained by the peace of God and the power of devotion; but the rest are, more or less, the slaves of ignorance and sin. Their sole recreations are in the public-house, in the gin-shop, in the gallery of the playhouse, in those infamous resorts of gambling and license which abound in London, and in the indulgence of the most debasing passions of our fallen nature. Since that unhappy day when England assumed the garb of Puritanism, and the better disposed portion of the community abstained from almost all the most innocent public diversions, the amusements of the nation have fallen into the hands of the profligate and designing; until those recreations, which were designed by a merciful Providence for the refreshment and strengthening of poor suffering man, have become so utterly corrupted and empoisoned, that the only safety of the pure and conscientious consists in a flight from the atmosphere of pollution; and the result has been, that tens and hundreds of thousands, being deprived of those amusements which were without sin, have been driven,

through sheer exhaustion and misery, to fly to those, to taste of which is degradation to the mind, and death to the soul. With nervous systems unstrung by unceasing labours; living in rooms ill-ventilated, confined, and destructive of all comfort and decency; barely clothed, hardly fed, uncultivated in their youth; unenlivened by aught that cheers and brightens their hours of leisure, they fly for a little excitement to those haunts of excess and debauchery, where Satan rules with a sway almost as absolute as that with which he holds in captivity the inhabitants of hell. There reign the passions and every carnal appetite. There are imbibed sedition, infidelity, savage cruelty, and a reckless disregard of all ties, human and Divine. There men, and women, and children learn to be idle, to blaspheme, and to hate.

No; never can man exist in a healthy, innocent, and Christian condition, without some species of harmless recreations, such as shall be suited to the wants of one who is sorely tasked by labours and trials. Divine as is the spark that animates our bosom, we are poor fallen creatures at the best. We cannot endure beyond a certain point. Sorrow and toil, when continued without ceasing, are more than we can bear. God never created us for such an end. He formed us with capacities for enjoyment, with the gracious design that they should be called into exercise for our comfort and strength. He filled the world with beauties, that on them we might look with delight, and meet our troubles with a cheerful countenance. Laughter is the work of an Almighty hand, whatsoever may be said by some bitter theorists. "There is a time to dance," said one who was wiser than the shallow philosophers of modern days. The soul fulfils the glorious work to which she is called, with the aid of occasional merriment, with a more perfect purity and a more profitable energy, than when she seeks to wear for ever the mask of sober gravity, and learns to prate of the dignity of human nature, and the "waste of time" which is involved in holyday-making and merriment.

And therefore we venture to urge upon every person whocares for the happiness and elevation of his poorer fellow-creatures, the incalculable importance of providing ample and varied means for their indoor and outdoor recreations. We may rest assured that amusements are as momentous a portion of our education as any one of those matters which are commonly counted to supply the very essence of mental cultivation. Education without amusement is almost as perilous an experiment as education without religion. It is not made for man; and therefore, like every other scheme which is concocted in the study of the ill-informed philanthropist, it will prove utterly abortive, unless, indeed, it prove most frightfully mischievous. We may rest assured that, could the labouring portion of this populous nation be roused from their unhappy apathy, and taught to enjoy themselves in harmless, enlivening sports and games, a mightier blow would be struck against the hydra of vice and irreligion, than by an army of rigorous schoolmasters, or by all the systems of intellectual drilling which were ever practised upon a suffering race of boys and girls.

LIFE AND WRITINGS OF GÖRRES.

[Continued from p. 229.]

It was during his abode at Strasburg that Görres wrote *The Case of the Rhenish Provinces and my own Case*, and some time afterwards, *The Holy Alliance*. These we have not read, but they are much admired. To the theological journal, entitled *Der Katholik*, our author contributed for several years a variety of interesting essays, many of which we have perused, and among which we may notice his sketch of Voss, and his account of the different Catholic cantons of Switzerland. His treatise, entitled *Visions of Swedenborg*, which he published at this time, and wherein he accounts for the delusions of the Swedish enthusiast by the effects of "animal magnetism," may be regarded as the prelude to his great work on *Christian Mysticism*. During his exile he visited Switzerland, where he received a gracious welcome from the well-thinking inhabitants of that country, and made use of the libraries of St. Gall, Schaffhausen, and Zurich, for his historical investigations. So nobly did our author employ his hours, repaying the country that had banished him with the most lofty lessons of moral teaching and political wisdom!

But the hour of deliverance was at hand. A new prince had just ascended the Bavarian throne, and was destined to wipe off this stigma from his country. Louis of Bavaria had early distinguished himself by his enthusiastic love for art and science. One of his first acts was the transfer of the Catholic University of Landshut to the city of Munich; and to the chair of history he immediately appointed the subject of this biography.

Görres, in an article entitled "Louis of Bavaria," had already shadowed out with a prophetic eye all that this prince was destined to achieve for art and science, Church and state. And how glorious were the first twenty years of that monarch's reign! What contemporary prince could be placed by the side of him who enlarged and decorated his capital with magnificent palaces and churches; collected at great cost the most superb relics of antique and medieval art; fostered by an enlightened patronage, and matured into vigorous life, an admirable school of Christian painters; created a Catholic university, whither he invited the most illustrious representatives of theology, philosophy, history, and physics—a Möhler, a Döllinger, a Klee, a Görres, a Baader, a Ringseis, and a Schubert; founded and encouraged in his dominions many admirable institutes of piety and benevolence; and amid the troubles produced by the captivity of the great Archbishop of Cologne, afforded the only asylum where the persecuted truth could raise her voice, and who, by the noble attitude of his government, then placed himself at the head of the Catholic party in Germany! Who could have supposed that so brilliant a day would have set in so cloudy an evening! But let us pass on, and not dwell on so painful a topic.

The appointment of Görres to the chair of history was greeted with the unanimous applause of the Catholic party. During the twenty-two years he filled that chair, he was in the habit of delivering an admirable series of lectures on universal history, which occupied in its entire course about three or four years. A synopsis that the author published of these lectures in 1830, gives a high idea of the comprehensive grasp and bold originality of views, with which the science of history is there treated. Once a week, he was accustomed to deliver a lecture, wherein he sketched the character of the leading personages of the period of history he was treating. This weekly lecture never failed to draw a thronged auditory of students. Of these lectures we have learned, on the very best authority, that the portion treating of primitive history is in a state fit for publication, but that unfortunately of the other historical periods, only a few fragments are extant. Let us trust, however, that from the numerous notes of pupils this deficiency may in some degree be supplied.

Görres was wont to deliver his lectures extempore. Frequently he took a stroll in the Munich Park, called the "English Garden," meditated on the subject of the coming lecture, and then repaired to the university hall; and such was his prodigious memory for facts and dates, that he seldom found it necessary to prepare any notes. We ourselves had once the pleasure at Munich of hearing him deliver a lecture to a numerous auditory. His voice was clear, though somewhat monotonous, and his manner, on the whole, impressive.

Besides the chair of universal history, our author held that of Christian mysticism, for which, by his fervent piety, as well as by his great philological, historical, and theological knowledge, he was so eminently qualified. His theological acquirements made

him acquainted with the decisions of the Church on this delicate matter, as well as with the connexion between the mystical and other departments of divinity; his historical criticism enabled him in general to discriminate between the historical and the legendary in the narratives of supernatural gifts, and his physiological science qualified him for pointing out in the history of superhuman phenomena what was genuine, what doubtful, and what spurious. Clemens Brentano, by his interesting life of Anna Emmerich, the holy nun of Dalmen, and still more by the revelations which, under her dictation, he published of the whole Passion of our Lord—revelations which tend admirably to illustrate, expand, and harmonise the narrative of the Gospels—Clemens Brentano had already, in the year 1830, awakened in the dormant mind of Catholic Germany a feeling for speculative and practical mysticism. In the year 1836, Görres published the first two volumes of a work entitled *Christian Mysticism*; and four or five years afterwards appeared three other volumes, treating successively of demoniacal and natural mysticism. It lies not, of course, within the compass of this article to give a detailed analysis of so extensive and elaborate a work; and we must confine ourselves to a mere cursory notice of this, as of the former productions of the author. In the introductory part, he shews the physical foundation for mysticism in the human frame itself. In the second book, he traces the history of speculative and practical mysticism from the Gospels, which contain its first germ, down to the latest periods of ecclesiastical history. In the third book, the preparatory stages of practical mysticism are pointed out—the vocation of the elect—the mortification of the senses—and the purification of the will. In the fourth and fifth books, which fill up the second volume, the supernatural changes or modifications in the senses of sight, hearing, feeling, taste, and smell, and in all the properties of the body, are successively set forth and illustrated. Then the ecstatic transformation of the various affections of the soul and faculties of the mind—intellectual vision, intuition into art and science, the gift of tongues, miraculous healings, and rapture in all its forms and modifications, become the subject of the most elaborate investigation.

The chief authorities on which these supernatural phenomena are related are the documents whereon the Bulls of saints' canonisations are grounded; and the scrupulous and sifting accuracy with which the Holy See investigates such documents has been acknowledged by learned Protestants themselves. It is not, of course, pretended that all the marvellous facts recounted by our author rest on the same degree of evidence; but miracles well attested in one instance render their existence in such cases, where less stringent proof can be supplied, a matter of probability. One supernatural phenomenon supports another—one miracle is a warranty for another.

The *Acta Sanctorum* of the Bollandists—a library in themselves—constituted, of course, the chief authority from which our author derived the materials for the first two volumes. Yet, besides the Bollandists, he had recourse to many other sources of information. The rarest ecclesiastical works of the Middle Ages, even the manuscript lives of Saints, did not escape his inquisitive zeal. For all important facts he cites the chapter and page of his authorities, and thereby enables the reader to test the truth of his citations. A learned German divine, well versed in hagiography, has assured us that the statements of Görres are in general very correct; and such seems to be the general opinion of the theological world in Germany.

If the Bollandist collection were the chief guide which conducted our author in his researches in the first two volumes, he was in the third, where he had to treat of demoniacal mysticism, left to grope his way through the most diversified and miscellaneous literature. And here he has certainly displayed the most various and recondite learning.

The Demoniac Mysticism is a counterfeit of the Christian. It, too, has its infernal call—its initiation, or preparatory stage—its false asceticism and devilish ecstacy. In the third volume, the author gives a rapid historic sketch of magic from the earliest down to the latest times. He then shews how for all mysticism, whether demoniac or Christian, there is a ground-work in Nature herself. The magnetic influence of the celestial bodies on man, as well as on the earth—the magnetic influence of plants and that of animals—come next under consideration. The magnetic relations between men and between their souls and bodies—somnambulism in all its forms—vampirism—the good and the evil eye—animal magnetism, with all its strange phenomena—and lastly, clairvoyance, are then set forth and exemplified.

To illustrate the difference between physical and supernatural mysticism, let us cite a few examples. There are persons who, like the Roman Emperor Tiberius, have, in common with certain animals, the faculty of discerning objects at night. In such men the inward organic light of the eye is raised to the highest degree of potency. There are others, again, who, like Anna Beutler and the clairvoyante Von Prévorst, in our time, experience magnetic attractions, and divers nervous affections, when they stand on ground under which lie springs of water or mines of coal and metal, or when they touch any metallic substance. Such are a few among many examples cited by our author, of natural mysticism. But when, on the other hand, Anna Emmerich, the holy nun of Dalmen, felt the contact or even was brought into the presence of saints' relics, she was forthwith transported in ecstacy, and told the names and narrated the actions of the holy personages whose remains were concealed from her view. *Such clairvoyance* belongs to the moral order of things, and is evidently *supernatural and divine*. But, as our author very well shews, it is not possible to draw the exact line where natural mysticism ends, and where supernatural mysticism, whether Christian or demoniacal, begins.

The various kinds of superstition, in charms and amulets, in soothsaying auguries and theurgy, are then set forth and explained. The divers sorts of magical influence, from the tricks of the comparatively harmless and sportive goblin, down to the assaults, obsessions, and violent possessions of the most malignant demons, pass next under review.

The volume concludes with the account of the different stages of intercourse between men and the infernal powers, from the first initiations in magic, down to the formal and binding compact with the Evil One. On all the darkest and most intricate paths of human superstition and infernal artifice, this eminent spirit casts the strongest and broadest light.

We have already spoken of the deep and various learning displayed in this work, which, in a matter so difficult and delicate, has stood the test of critical examination. The admirable philosophy which pervades it, and the luminous views of history scattered through its pages, are equally worthy of admiration. The didactic portion is expressed in a tone of dignified eloquence, and the descriptive parts are written with a degree of elegance unequalled in other writings of the author. The two concluding volumes on Natural Magic we have not yet perused.

In the midst of his mystic speculations, Görres was startled by the great event of the 21st November, 1837—the captivity of the Archbishop of Cologne. This act of tyranny burst like a thunder-clap over all Germany. Görres is reported to have exclaimed on hearing the intelligence, "God be praised! the Prussians have been compelled to resort to violence." The crafty statesmen of Prussia had long, under the hypocritical disguise of the most specious toleration, been striving to undermine the existence of the Catholic Church in the Rhenish Provinces and in Westphalia; but the holy Archbishop of Cologne, by his prudent energy, forced them to spring the mine before the edifice of the Church could be damaged. Hence Görres well foresaw that the heroic self-devotion of the prelate would be the salvation of the German Church. Under this impression he published his *Athanasius*—a work which not only contains a triumphant vindication of the conduct of the Archbishop of Cologne, but an admirable survey of the state of religious and political parties in Germany for the last sixty years. There is in the *Athanasius* a more chastened and subdued tone of eloquence, a still more fervent zeal for the rights and interests of the Church, and even passages of profounder wisdom, than occur in

the author's preceding political works. The success of the book was prodigious; it infused new courage into the drooping hearts of the Westphalians and Rhinelanders, inflamed the zeal of the orthodox, confirmed the wavering, and enlightened the prejudiced and the ignorant. Edition succeeded to edition, and the writing was read with equal delight by men of all classes, from the most accomplished scholars down to the peasant farmers of Westphalia. By enlightening opinion in Protestant Germany, rallying the drooping energies of the Catholic population, and at the same time allaying the popular irritation on the Rhine, this book exerted the most beneficial influence on the course of public events. The *Athanasius* of Görres, and the energetic Allocution of the late noble Pope Gregory XVI. were two consolatory gifts that Heaven vouchsafed to the persecuted Church of Germany. In the year 1838, our author published, under the title of the *Triarii*, an apology for his *Athanasius*, against three Protestant adversaries, the well-known historian Leo, Dr. Marheineke, a learned theologian, who belongs to the Pantheistic school of Hegel, and a certain Dr. Bruno. This writing abounds with admirable passages, and is by some preferred even to the *Athanasius*.

The persecution of the Catholic Church in Russia, the oppression under which, in most parts of Germany, it laboured, and the newly-awakened zeal of the Catholic body, rendered the establishment of an able periodical absolutely necessary. The *Vienna Quarterly Review*, under the influence of the celebrated Von Hammer, had latterly become too exclusively devoted to oriental literature, affording but a small space to matters connected with religion and politics. The *Tübingen Review*, excellent as it was, was chiefly designed for theological readers; and the same remark applied, though in a less degree, to various able monthly and hebdomadal periodicals. The laity, in such matters, were, in fact, ill provided for. Görres and his friends perceived the deficiency, and accordingly, under the title of the *Historisch-politische Blätter*, founded, in the year 1838, a journal calculated at once to satisfy the demands of the learned, and to meet the taste of the general reader. Its editors are Dr. Phillips, celebrated by his works on German History and on Ecclesiastical Law; and Dr. Guido Görres, the son of our author, distinguished for his charming biographies and lyrical pieces. The illustrious Möhler promised his support to the journal, but died before he could accomplish the promise. The elder Görres was an assiduous contributor to it down to the day of his death. The very able and learned Church historian, Dr. Döllinger; the eminent publicist, Jarcke; Professors Moy, Höfler, and other distinguished literati, have afforded it their regular support. The political and ecclesiastical questions of the day, not only in Germany, but in other countries, are regularly discussed; essays on medieval and modern history are constantly supplied, literature and art treated from the Catholic point of view, and the deepest problems in theology and philosophy solved in a popular and attractive style. The journal has attained great popularity, and is altogether the ablest organ, perhaps, of Catholicity in Europe.

Görres lived to see the fulfilment of the predictions which he had uttered in the *Athanasius*. He saw how the courageous example of the illustrious Confessor of Cologne had enkindled a new zeal in the clergy and in different classes of the laity; how that zeal inspired the pilgrimage to Treves, where a million and a half of German Catholics, of all ranks, and with a deportment the most edifying, went to renew, at the sight of their Saviour's seamless robe, their love for his one indivisible Church; how Prussia and other states have been compelled by degrees to accord greater liberty to their aroused Catholic subjects; and how the German Church, thus strengthened and recruited, was able to brave the impotent efforts of the apostate Ronge and his crew. These different stadiæ in the religious movement of Catholic Germany, during the last ten years, were noted down by our author in his interesting pamphlet, entitled *Church and State*, and in a series of papers contributed by him to the *Historisch-Politische Blätter*. One of the latest essays of this extraordinary man was a preface to a *History of Spanish Literature*, which we have not perused, but which is said to be very able, and to prove the great variety of his acquirements.

[To be continued.]

THREATENED ATTACK ON THE JESUITS AT ROME. RECEPTION OF THE CONSTITUTION.

[From a Correspondent.]

Rome, March 18, 1848.

If no new revolutions happen during the next ten days to engross universal attention, the following account of the last week in Rome will interest you; if on the contrary, by the time this reaches England, another king or two has been deposed, or two or three more nations have declared themselves republics, then put this letter into the fire, for my news will be flat in comparison, since I have to tell, if not of more fear than danger, yet certainly of more threats than execution. The first act of the drama begins from Sunday: but I ought to premise, that a great number of strangers from France and from the north of Italy have lately come into Rome; and that towards the end of last week it was generally reported that the new Constitution was to be published on the following Tuesday, and that the Holy Father would retire on the same day to his abbacy at Subiaco, in order to withdraw himself for a while from all public demonstrations of the people, whether as approving or disapproving of the measure proposed to them; and further, that on the strength of this rumour, *la jeune Italie* did not hesitate to proclaim; both publicly in the *cafés* and privately in the houses of their friends, that they intended to seize this opportunity of violently expelling the Jesuits; in the Pope's absence there would be no difficulty; on his return from Subiaco he should find that they were already gone, &c. Some went yet further in their revolutionary projects, and wrote on the walls of the Roman College the following wicked but facetious notice: "Let the priests go to confession, let the friars send for the viaticum, and the Jesuits receive extreme unction," intending to denote the various degrees of time during which these several classes of society would be allowed to remain in peace. Still many persons were in happy ignorance of the storm that was impending, until an accidental circumstance on Sunday brought it into public notoriety. They have a practice here of announcing beforehand the subject of the next Sunday's sermon; and if there is no sermon during the week, this announcement is of course made on the previous Sunday. During Lent, however, in many churches there are sermons every day, and amongst others in the Gesù; yet on Friday the preacher omitted to give the customary notice; he was conscious of the omission, and apologised for it, but he would only say generally that the subject would be very important, bearing closely on the religion of the Roman people. Whether this excited any extraordinary curiosity, and so called special attention to the sermon, I cannot say: one thing is certain, that when it came it gave great offence; "young Italy" considered it *personal*, and grew very eloquent and abusive about it, and it became the political topic of the day; so much so, that I must try, as far as my memory will serve, to give you some idea of its contents. The preacher began with an account of the cheering prospects of the Church in distant parts of the world, where the Gospel was making progress among the heathen to a degree almost unexampled in former ages. The innumerable vessels which sail year by year from the shores of Europe, bearing zealous missionaries, chiefly of France and Italy, to make known the name of Christ in Asia, Africa, and America, and in all the scattered islands of the sea, was a sign peculiarly characteristic of the present times. But after this *exordium*, the preacher changed his tone, lamenting that whilst the faith was thus triumphing over the darkness of heathenism, it seemed to be in imminent danger of losing its ground in countries that had for ages enjoyed its light. He reviewed in succession three classes of persons, against whose opinions he deemed it requisite to warn his hearers. The first were those who considered Christianity as a problem yet unsolved, and waiting for its solution from some great intellect, who would have Christ and his law brought to the bar of human philosophy. From these he appealed to the Apologists of the Church in every age, by whom

him acquainted with the decisions of the Church on this delicate matter, as well as with the connexion between the mystical and other departments of divinity; his historical criticism enabled him in general to discriminate between the historical and the legendary in the narratives of supernatural gifts, and his physiological science qualified him for pointing out in the history of superhuman phenomena what was genuine, what doubtful, and what spurious. Clemens Brentano, by his interesting life of Anna Emmerich, the holy nun of Dalmen, and still more by the revelations which, under her dictation, he published of the whole Passion of our Lord—revelations which tend admirably to illustrate, expand, and harmonise the narrative of the Gospels—Clemens Brentano had already, in the year 1830, awakened in the dormant mind of Catholic Germany a feeling for speculative and practical mysticism. In the year 1836, Görres published the first two volumes of a work entitled *Christian Mysticism*; and four or five years afterwards appeared three other volumes, treating successively of demoniacal and natural mysticism. It lies not, of course, within the compass of this article to give a detailed analysis of so extensive and elaborate a work; and we must confine ourselves to a mere cursory notice of this, as of the former productions of the author. In the introductory part, he shews the physical foundation for mysticism in the human frame itself. In the second book, he traces the history of speculative and practical mysticism from the Gospels, which contain its first germ, down to the latest periods of ecclesiastical history. In the third book, the preparatory stages of practical mysticism are pointed out—the vocation of the elect—the mortification of the senses—and the purification of the will. In the fourth and fifth books, which fill up the second volume, the supernatural changes or modifications in the senses of sight, hearing, feeling, taste, and smell, and in all the properties of the body, are successively set forth and illustrated. Then the ecstatic transformation of the various affections of the soul and faculties of the mind—intellectual vision, intuition into art and science, the gift of tongues, miraculous healings, and rapture in all its forms and modifications, become the subject of the most elaborate investigation.

The chief authorities on which these supernatural phenomena are related are the documents whereon the Bulls of saints' canonisations are grounded; and the scrupulous and sifting accuracy with which the Holy See investigates such documents has been acknowledged by learned Protestants themselves. It is not, of course, pretended that all the marvellous facts recounted by our author rest on the same degree of evidence; but miracles well attested in one instance render their existence in such cases, where less stringent proof can be supplied, a matter of probability. One supernatural phenomenon supports another—one miracle is a warranty for another.

The *Acta Sanctorum* of the Bollandists—a library in themselves—constituted, of course, the chief authority from which our author derived the materials for the first two volumes. Yet, besides the Bollandists, he had recourse to many other sources of information. The rarest ecclesiastical works of the Middle Ages, even the manuscript lives of Saints, did not escape his inquisitive zeal. For all important facts he cites the chapter and page of his authorities, and thereby enables the reader to test the truth of his citations. A learned German divine, well versed in hagiography, has assured us that the statements of Görres are in general very correct; and such seems to be the general opinion of the theological world in Germany.

If the Bollandist collection were the chief guide which conducted our author in his researches in the first two volumes, he was in the third, where he had to treat of demoniacal mysticism, left to grope his way through the most diversified and miscellaneous literature. And here he has certainly displayed the most various and recondite learning.

The Demoniac Mysticism is a counterfeit of the Christian. It, too, has its infernal call—its initiation, or preparatory stage—its false asceticism and devilish ecstacy. In the third volume, the author gives a rapid historic sketch of magic from the earliest down to the latest times. He then shews how for all mysticism, whether demoniac or Christian, there is a ground-work in Nature herself. The magnetic influence of the celestial bodies on man, as well as on the earth—the magnetic influence of plants and that of animals—come next under consideration. The magnetic relations between men and between their souls and bodies—somnambulism in all its forms—vampirism—the good and the evil eye—animal magnetism, with all its strange phenomena—and lastly, clairvoyance, are then set forth and exemplified.

To illustrate the difference between physical and supernatural mysticism, let us cite a few examples. There are persons who, like the Roman Emperor Tiberius, have, in common with certain animals, the faculty of discerning objects at night. In such men the inward organic light of the eye is raised to the highest degree of potency. There are others, again, who, like Anna Beutler and the clairvoyante Von Prévorst, in our time, experience magnetic attractions, and divers nervous affections, when they stand on ground under which lie springs of water or mines of coal and metal, or when they touch any metallic substance. Such are a few among many examples cited by our author, of natural mysticism. But when, on the other hand, Anna Emmerich, the holy nun of Dalmen, felt the contact or even was brought into the presence of saints' relics, she was forthwith transported in ecstacy, and told the names and narrated the actions of the holy personages whose remains were concealed from her view. *Such clairvoyance* belongs to the moral order of things, and is evidently *supernatural and divine*. But, as our author very well shews, it is not possible to draw the exact line where natural mysticism ends, and where supernatural mysticism, whether Christian or demoniacal, begins.

The various kinds of superstition, in charms and amulets, in soothsaying auguries and theurgy, are then set forth and explained. The divers sorts of magical influence, from the tricks of the comparatively harmless and sportive goblin, down to the assaults, obsessions, and violent possessions of the most malignant demons, pass next under review.

The volume concludes with the account of the different stages of intercourse between men and the infernal powers, from the first initiations in magic, down to the formal and binding compact with the Evil One. On all the darkest and most intricate paths of human superstition and infernal artifice, this eminent spirit casts the strongest and broadest light.

We have already spoken of the deep and various learning displayed in this work, which, in a matter so difficult and delicate, has stood the test of critical examination. The admirable philosophy which pervades it, and the luminous views of history scattered through its pages, are equally worthy of admiration. The didactic portion is expressed in a tone of dignified eloquence, and the descriptive parts are written with a degree of elegance unequalled in other writings of the author. The two concluding volumes on Natural Magic we have not yet perused.

In the midst of his mystic speculations, Görres was startled by the great event of the 21st November, 1837—the captivity of the Archbishop of Cologne. This act of tyranny burst like a thunder-clap over all Germany. Görres is reported to have exclaimed on hearing the intelligence, "God be praised! the Prussians have been compelled to resort to violence." The crafty statesmen of Prussia had long, under the hypocritical disguise of the most specious toleration, been striving to undermine the existence of the Catholic Church in the Rhenish Provinces and in Westphalia; but the holy Archbishop of Cologne, by his prudent energy, forced them to spring the mine before the edifice of the Church could be damaged. Hence Görres well foresaw that the heroic self-devotion of the prelate would be the salvation of the German Church. Under this impression he published his *Athanasius*—a work which not only contains a triumphant vindication of the conduct of the Archbishop of Cologne, but an admirable survey of the state of religious and political parties in Germany for the last sixty years. There is in the *Athanasius* a more chastened and subdued tone of eloquence, a still more fervent zeal for the rights and interests of the Church, and even passages of profounder wisdom, than occur in

the author's preceding political works. The success of the book was prodigious; it infused new courage into the drooping hearts of the Westphalians and Rhinelanders, inflamed the zeal of the orthodox, confirmed the wavering, and enlightened the prejudiced and the ignorant. Edition succeeded to edition, and the writing was read with equal delight by men of all classes, from the most accomplished scholars down to the peasant farmers of Westphalia. By enlightening opinion in Protestant Germany, rallying the drooping energies of the Catholic population, and at the same time allaying the popular irritation on the Rhine, this book exerted the most beneficial influence on the course of public events. The *Athanasius* of Görres, and the energetic Allocution of the late noble Pope Gregory XVI. were two consolatory gifts that Heaven vouchsafed to the persecuted Church of Germany. In the year 1838, our author published, under the title of the *Triarii*, an apology for his *Athanasius*, against three Protestant adversaries, the well-known historian Leo, Dr. Marheineke, a learned theologian, who belongs to the Pantheistic school of Hegel, and a certain Dr. Bruno. This writing abounds with admirable passages, and is by some preferred even to the *Athanasius*.

The persecution of the Catholic Church in Russia, the oppression under which, in most parts of Germany, it laboured, and the newly-awakened zeal of the Catholic body, rendered the establishment of an able periodical absolutely necessary. The *Vienna Quarterly Review*, under the influence of the celebrated Von Hammer, had latterly become too exclusively devoted to oriental literature, affording but a small space to matters connected with religion and politics. The *Tübingen Review*, excellent as it was, was chiefly designed for theological readers; and the same remark applied, though in a less degree, to various able monthly and hebdomadal periodicals. The laity, in such matters, were, in fact, ill provided for. Görres and his friends perceived the deficiency, and accordingly, under the title of the *Historisch-politische Blätter*, founded, in the year 1838, a journal calculated at once to satisfy the demands of the learned, and to meet the taste of the general reader. Its editors are Dr. Phillips, celebrated by his works on German History and on Ecclesiastical Law; and Dr. Guido Görres, the son of our author, distinguished for his charming biographies and lyrical pieces. The illustrious Möhler promised his support to the journal, but died before he could accomplish the promise. The elder Görres was an assiduous contributor to it down to the day of his death. The very able and learned Church historian, Dr. Döllinger; the eminent publicist, Jarcke; Professors Moy, Höfler, and other distinguished literati, have afforded it their regular support. The political and ecclesiastical questions of the day, not only in Germany, but in other countries, are regularly discussed; essays on medieval and modern history are constantly supplied, literature and art treated from the Catholic point of view, and the deepest problems in theology and philosophy solved in a popular and attractive style. The journal has attained great popularity, and is altogether the ablest organ, perhaps, of Catholicity in Europe.

Görres lived to see the fulfilment of the predictions which he had uttered in the *Athanasius*. He saw how the courageous example of the illustrious Confessor of Cologne had enkindled a new zeal in the clergy and in different classes of the laity; how that zeal inspired the pilgrimage to Treves, where a million and a half of German Catholics, of all ranks, and with a deportment the most edifying, went to renew, at the sight of their Saviour's seamless robe, their love for his one indivisible Church; how Prussia and other states have been compelled by degrees to accord greater liberty to their aroused Catholic subjects; and how the German Church, thus strengthened and recruited, was able to brave the impotent efforts of the apostate Ronge and his crew. These different stadiæ in the religious movement of Catholic Germany, during the last ten years, were noted down by our author in his interesting pamphlet, entitled *Church and State*, and in a series of papers contributed by him to the *Historisch-Politische Blätter*. One of the latest essays of this extraordinary man was a preface to a *History of Spanish Literature*, which we have not perused, but which is said to be very able, and to prove the great variety of his acquirements.

[To be continued.]

THREATENED ATTACK ON THE JESUITS AT ROME. RECEPTION OF THE CONSTITUTION.

[From a Correspondent.]

Rome, March 18, 1848.

If no new revolutions happen during the next ten days to engross universal attention, the following account of the last week in Rome will interest you; if on the contrary, by the time this reaches England, another king or two has been deposed, or two or three more nations have declared themselves republics, then put this letter into the fire, for my news will be flat in comparison, since I have to tell, if not of more fear than danger, yet certainly of more threats than execution. The first act of the drama begins from Sunday: but I ought to premise, that a great number of strangers from France and from the north of Italy have lately come into Rome; and that towards the end of last week it was generally reported that the new Constitution was to be published on the following Tuesday, and that the Holy Father would retire on the same day to his abbacy at Subiaco, in order to withdraw himself for a while from all public demonstrations of the people, whether as approving or disapproving of the measure proposed to them; and further, that on the strength of this rumour, *la jeune Italie* did not hesitate to proclaim, both publicly in the *cafés* and privately in the houses of their friends, that they intended to seize this opportunity of violently expelling the Jesuits; in the Pope's absence there would be no difficulty; on his return from Subiaco he should find that they were already gone, &c. Some went yet further in their revolutionary projects, and wrote on the walls of the Roman College the following wicked but facetious notice: "Let the priests go to confession, let the friars send for the viaticum, and the Jesuits receive extreme unction," intending to denote the various degrees of time during which these several classes of society would be allowed to remain in peace. Still many persons were in happy ignorance of the storm that was impending, until an accidental circumstance on Sunday brought it into public notoriety. They have a practice here of announcing beforehand the subject of the next Sunday's sermon; and if there is no sermon during the week, this announcement is of course made on the previous Sunday. During Lent, however, in many churches there are sermons every day, and amongst others in the Gesù; yet on Friday the preacher omitted to give the customary notice; he was conscious of the omission, and apologised for it, but he would only say generally that the subject would be very important, bearing closely on the religion of the Roman people. Whether this excited any extraordinary curiosity, and so called special attention to the sermon, I cannot say: one thing is certain, that when it came it gave great offence; "young Italy" considered it *personal*, and grew very eloquent and abusive about it, and it became the political topic of the day; so much so, that I must try, as far as my memory will serve, to give you some idea of its contents. The preacher began with an account of the cheering prospects of the Church in distant parts of the world, where the Gospel was making progress among the heathen to a degree almost unexampled in former ages. The innumerable vessels which sail year by year from the shores of Europe, bearing zealous missionaries, chiefly of France and Italy, to make known the name of Christ in Asia, Africa, and America, and in all the scattered islands of the sea, was a sign peculiarly characteristic of the present times. But after this *exordium*, the preacher changed his tone, lamenting that whilst the faith was thus triumphing over the darkness of heathenism, it seemed to be in imminent danger of losing its ground in countries that had for ages enjoyed its light. He reviewed in succession three classes of persons, against whose opinions he deemed it requisite to warn his hearers. The first were those who considered Christianity as a problem yet unsolved, and waiting for its solution from some great intellect, who would have Christ and his law brought to the bar of human philosophy. From these he appealed to the Apologists of the Church in every age, by whom

they would find that their arguments had been met and refuted centuries ago, if they would but withdraw themselves from the frivolities with which they were occupied, and devote themselves to a serious study of the subject; he reminded them that doubts about the faith of Christ were sure to assail those who refused to submit their passions to his will; he advised them to follow the examples of two illustrious men, recent converts from Protestantism, Newman in England and Theiner in Germany, who by patient study had at length attained the satisfaction of their doubts, had submitted to the Catholic Church, and were now devoting their great talents to her service; or, if they were conscious that their powers were unequal to follow the path traced out for them by these men, let them humbly betake themselves to prayer, and He who converted Ratisbonne would not withhold his grace from them. The second class passed in review were such as made Christianity to consist in a sort of vague feeling of religiousness; men who could admire all that was poetical in the rites and ceremonies of the Church, yet without believing her dogmas or obeying her precepts, who speaking of Gibbon, for example, could lament that he wanted "that spark of enthusiasm which we call Christianity," &c. He instanced as one of these, whom he called the *romantic* school, Ugo Foscolo, who lived and died irreconciled to the Church, but who would read the Bible with admiration, and would often take delight in attending the churches, especially in the stillness of evening, to receive, as he said, poetical impressions either from their religious silence or from the united voices of the people singing hymns to the Madonna. Ugo Foscolo, he went on to say, was now in the tomb, and God had already judged him, but the opinions he held were still living, though not in a state of permanence; for, sooner or later, they would develop into more open enmity against Christianity, since it was impossible but that those who refuse to submit themselves to the law of Christ, should in the long run come to hate that law which they reject. The last class, he said, were yet more bitter enemies to the Church, though bearing the name of Catholic, that they might escape the brand of apostacy. He appealed to his hearers whether they were not men calling themselves Catholics, who declaimed against the sacrament of marriage and advocated divorce; who did not scruple to allow houses of worship to heretics and places for vicious practices to the vicious, but who would deprive consecrated virgins of their asylums, would despoil ecclesiastics of their means of support or remunerate them as one would remunerate a *laquais de place*, and even drive all religious into banishment. It was not likely that any holding such opinions as these should be found in the midst of his present hearers; but if any such there were, he conjured them to fight henceforward with raised visor and undisguisedly,—to call themselves Quakers, St. Simonians, or whatever other name they pleased, but not falsely to assume the hallowed name of Catholic. But he bid them also remember, that whithersoever they went the hand of God would be upon them, and that they would find in all human hearts "an inextinguishable thirst of believing and of hoping." Lastly, the preacher made an eloquent appeal to the national love of the Italians for the Catholic faith; he reminded them that by a singular providence all the most precious monuments of Christianity had been collected in this country; the very house in which the Word became flesh miraculously transported to their land; the manger in which He was laid at his birth; the cross on which He died; the nails, the thorns, whereby He suffered, &c.; that by the possession of the See of Peter, Italy had been the centre of Christendom, and that she had been endowed with a language, an eloquence, and a skill in the arts, capable of giving expression to the great mysteries of Christianity, to a degree which might perhaps be equalled, but could not be surpassed, by any other nation. If it should be indeed the fate of Italy to lose the precious heritage of the faith, he prayed that he might be sent far away to preach the Gospel amongst the savages of Africa or America, and gladly would he there lay down his life, rather than witness the fall of his beloved country. But why should he utter such forebodings? The blessed Apostles St. Peter and St. Paul, who have ever held their shield over Italy, would not withdraw their protection from her now; and the Holy Spirit of Counsel, which had guided the Sacred College of Cardinals in the election of Pius the Ninth, would by the same Pius preserve the faith to Italy.

The preacher of this eloquent discourse was a young man, and, like so many of the famous preachers of Rome, Padre Ventura, Ferrara, &c., a native of Sicily. I believe he has only recently arrived in Rome, and it is said that the sermon was written two years ago. However this may be, it is scarcely surprising that some of his hearers should have been struck by the appropriateness of his remarks, and stung by the reproof which they contained. Accordingly, the next day (Monday), long before the appointed hour of preaching, the Gesù presented a strange and formidable sight; the space before the pulpit and near the sacristy was crowded with men of sinister aspect, not sitting or kneeling in patient expectation, but standing for the most part in anxious groups, whispering and talking together, and watching the door of the sacristy. They had already expressed their determination not to allow the preacher to arrive at the pulpit, and certainly they appeared both able and willing to be as good as their word. It was at first considered most prudent to omit the sermon altogether; but this would not satisfy the discontented mob, and moreover there would then have been no obvious time at which the people should depart. The General therefore ordered one of the Fathers to go at once into the pulpit, all unprepared as he was, and not to fear but that words would be given to him according to his need. When this new preacher apologised for the absence of his *confrère* owing to indisposition (and indeed he well might be indisposed after the threats of personal violence which he had received), and for his own inefficiency as a substitute, his audience scarcely attempted to suppress their laughter; and again, when he announced that he could not invite them with any certainty to a *predica* on the morrow, because he would not himself presume to appear before them again unprepared, and he could not promise that the ordinary preacher would be sufficiently recovered, the same indecent exhibition was repeated. There was also a great deal of whispering and bustling to and fro during the whole sermon, in which, however, I need hardly say there was not the most distant allusion to any thing that was passing around. All day long the excitement was on the increase throughout the city, and in the evening placards were published announcing the flight or retirement of the obnoxious Jesuits; but although this was altogether false, they were of course taking every possible precaution. It would have been madness not to have done so. Several Englishmen and others offered their houses as temporary asylums, or money to enable them to travel; they were provided with a secular habit, to be worn in case of necessity; those amongst them who were strangers from foreign parts sent their portmanteaus to the hotels or lodgings of their friends, and even the curators of their museums consigned the most valuable portion of their collections to the Civic Guard or some other proper authorities. Still there was no positive outbreak; only a general expectation that there was to be one on the following day, which was anxiously looked for accordingly.

I went to the Gesù soon after ten that morning, and found that "the devout female sex"—who here, as elsewhere, form a considerable portion of every congregation—were again excluded from their usual seats, for they were preoccupied by the same suspicious-looking men who had been there the day before; and every one appeared to be on the look-out for something extraordinary. It was a striking contrast to step aside from this anxious multitude around the pulpit to the chapel of St. Francis, on the right-hand side of the high altar. Here lay a young German student, who had died in the course of the preceding night, clad in his surplice and scarlet cassock, and holding in his clasped hands his rosary and crucifix; nor was it difficult to divine the thoughts which occupied the minds of the kneeling and tearful group that continually surrounded the bier; there was a general foreboding of evil and danger, nobody knew how great or how imminent; and there were few who did not, in some measure at least,

assent to the earnest ejaculation, "Beato lui!" uttered by a young Italian, whom, from his age and general appearance, I should otherwise have suspected of very different sentiments, as he exchanged this silent chamber of death for the more bustling scene without. In due time, however, a Jesuit Father appeared and delivered a discourse upon prayer, which was listened to without interruption; and at the end of it the congregation quietly dispersed.

Meanwhile, the knowledge of two or three different circumstances had materially altered the aspect of affairs out of doors. First, it was said that the Trasteverini were in a state of uproar, and determined to resist with violence any attempt to expel the Jesuits; next, it was *rumoured* that the Pope had written an autograph letter to the colonel of the Civic Guard, ordering them to defend the property and persons of all their fellow-citizens indiscriminately—it was *known* that he had not gone to Subiaco; and lastly, to speak for itself, there was posted against the church-walls and in all the principal streets of the city, a very beautiful address from the Holy Father himself, charging the people to abstain from the sin and sacrilege which he feared was contemplated by some, and declaring his intention to appeal to the fidelity of his Civic Guard and all his regular troops for the preservation of public order.* It was curious to watch the effect of this truly paternal admonition upon the various groups of readers: some professed to question its authenticity, because in some editions that were in circulation the Papal arms had not been inserted at the head of it; "It must be a forgery of the Jesuits," they said; thus acknowledging, by their attempts to evade it, how powerful they felt it to be. Others, on the contrary, rejoiced in this new proof of the Pope's goodness and resolution, and only feared whether it would prove sufficient to restrain the excited populace. The result has proved that the Holy Father judged wisely, and that, as yet at least, he has abundant power to sway the minds of his subjects.

The Princes Borghese and Doria and others addressed their several divisions of the Civic Guard, and found them unanimously determined to stand by the Pope and public order, even at the risk of shedding blood if it should be necessary; indeed, it was a work of difficulty for the officers of some battalions to keep their men from proceeding at once to the Gesù and encircling the whole building, as a security against any attack. It is said, too, that the Trasteverini were eager to cross the Tiber, and to burn the Caffè Nuovo and other establishments suspected of harbouring the disaffected. In the afternoon of the same day, the Pope went to St. Peter's to join in a *triduo,* which was being celebrated to make reparation for a dreadful sacrilege committed in that church last week, the theft of the head of St. Andrew the Apostle; and he was most enthusiastically cheered at the different stations of the Civic Guard which he passed. It was considered prudent to establish a double patrol during the night, both at the Gesù and at the Roman College; but nothing occurred of any consequence to disturb the public tranquillity.

The next morning (Wednesday) the long-expected Constitution was proclaimed, and every body was too busily engaged in canvassing its merits to pay any extraordinary attentions to the Jesuits: there seems to be but one opinion as to the consummate skill with which the relations of Church and State have been handled in this new Constitution, and the most competent judges stand amazed at the production of so able and elaborate a scheme, prepared under circumstances of such peculiar haste and difficulty. There are not wanting certain indistinct murmurings at the rate of property required to qualify a voter, and at his age too, which must not be less than twenty-five, as well as at divers other particulars; nevertheless, the public demonstrations in its favour have been most overwhelming. The Senate immediately published an address, calling on the people to keep holyday, and to illuminate their houses both on Wednesday and Thursday, and inviting them to join in a solemn Mass of thanksgiving, at which all the magistrates would assist, in Santa Maria degli Angeli, on Thursday morning, and on the afternoon of the same day to accompany them to St. Peter's. The Civic Guard also, and I may say the whole population of Rome, proceeded on that very afternoon (Wednesday) to thank His Holiness on the Quirinal, and to receive his blessing. It is impossible to convey an adequate idea of this scene to those who have never witnessed it; and by those who *have* witnessed it, it can never be forgotten: windows, and roofs, and walls, crowded with human beings in every available spot; thousands upon thousands of all nations and languages thronging the Piazza itself, till it appeared to be perfectly full, yet the whole mass behaving with that gentleness and suavity so characteristic of an Italian crowd; then battalion after battalion of the National Guards marching into the same Piazza, and wedging the people still closer and closer together; yet the same quiet good-nature uninterrupted. At length, as soon as all the soldiers had arrived, the Pope was seen standing at a closed window, gazing on the assembled multitudes; he was instantly recognised, and the waving of hats, helmets, and handkerchiefs, the clapping of hands, and the shouts of countless voices, obliged him to come forward at once, preceded by his Cross-bearer, into the open balcony prepared for him. The wild enthusiasm with which he was received at this moment, must have done his heart good in such a time of trouble; and the instantaneous hushing of the tumult, when he raised his hands as if he were going to speak, was no less striking. Those, however, who looked for some sort of political address were disappointed; his rich musical voice was heard, not in the tones of a sovereign haranguing his people, but in the more solemn accents of a bishop blessing his children. "Sit nomen Domini benedictum;" and in a moment the response was chanted forth by the thousands of voices beneath him, "Ex hoc nunc et usque in sæculum;" and so on, according to the regular form of Pontifical benediction. It was a scene which drew tears from the eyes of many; and when the concluding "Amen" had been thundered forth by the people, and the applauding shouts burst forth anew, the Holy Father looked for a few moments on the immense concourse with his own benignant smile, and once more making the sign of the Cross over them, retired into his palace. The rejoicings of yesterday were kept up with great spirit, and we hear no more at present of an outcry against the Jesuits: whether the Pope's address has really intimidated the riotous, or whether, as I rather believe, it has only encouraged the well-disposed to declare themselves, the effect is equally remarkable, and I trust it may prove to be lasting; but on this it is impossible to form a conjecture. One thing is certain, that the Pope speaks truth in saying that the expulsion of the Jesuits would "fill the largest portion of his subjects with affliction and grief;" the poor have not forgotten their self-denying services in the cholera, the middle classes depend on them for the spiritual and intellectual training of their children, and the religious-minded of all classes rally round the Gesù as the centre of all devotion.

I will only add one little circumstance, which, trifling as it may appear at a distance, has been very cheering to us: the Italian tri-color, rosettes of which have of late become alarmingly fashionable, received on Thursday the almost universal addition (certainly among the Civics) of a medallion of Pio Nono in the centre; or sometimes, in its stead, there has appeared a mixture of yellow (the Pope's colour) with green, red, and white; the Casino dei Nobili, too, displayed the tri-color from one window, and the Pope's colours from another. We may be mistaken in attaching any significance to this circumstance, but we hail every thing that gives us reason to hope that the mischief which had begun has been checked; every thing, too, which gives us fresh spirit and energy for our daily and hourly prayers, that not only for the present, but permanently, the peace of Rome may be preserved, and the path of our Holy Father smoothed before him.

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* The proclamation itself is given in our Documents of this day. —Ed.

Journal of the Week.

March 24.

The House of Commons was last night the scene of one of those unhappy debates in which the exaggerated advocacy of a good cause frustrates its own ends, and re-echoed to one of those manifestations of legislative mirth which go far to make the world of the poor believe that they are despised by every class that is above them. Mr. Bright moved for leave to bring in a bill to repeal the Game-laws, and referred to the speech which he had delivered in 1845 for the purpose of shewing that the statements which he had then made, and which were then declared to be downright exaggerations, had been all borne out by witnesses of the most unimpeachable character, and were even below the facts. He then went into the evidence taken before the Committee on the Game-laws, to prove the enormous damage done to the crops of grain by the preservation of game. He also shewed that the rigid preservation of game was incompatible with the improvement of land. He reminded the House, that unless the landed proprietors cultivated their lands better, they would be unable to pay their labourers' wages; and if they did not pay them adequate wages, their labourers must become paupers, and, in all probability, poachers. He then pointed out the want of confidence in the general administration of the law generated among the peasantry by the administration of the Game-laws by the county magistrates. Mr. Phillipps, the Under Secretary of State for the Home Department, had told the Committee, that since the county magistrates had been called upon to give in to the Home-office at regular periods a return of their convictions, it had been discovered that a great number of them were illegal, and a still greater number irregular. Many persons had been discharged in consequence, and the sentences of others had been commuted; for the magistrates had often given three months' imprisonment when the law had only given one, and had sentenced men to hard labour when the law had not assigned that punishment to their offence. He read several criminal returns for the purpose of pointing out the immense number of convictions which had taken place under these laws. In the last twenty-eight months there had been 11,392 committals. In the ten years between 1833 and 1843, 43 gamekeepers had been killed. In 25 of these cases verdicts of "wilful murder" had been returned by the coroners' inquests. In 1844, inquests had been held on seven gamekeepers; in three cases the verdicts had been "wilful murder," and in the four remaining cases the verdicts had been "manslaughter."

Mr. Bright's remedy for the evil was simply a total repeal of the Game-laws, leaving the country gentlemen to bring in a bill for making the law of trespass more stringent. Col. Sibthorp fiercely opposed him; and Sir George Grey drew the distinction between the evils produced by an extravagant accumulation of game and those which were attributed to the Game-laws, and argued that the remedy which Mr. Bright had proposed was one which the House ought not to entertain even by the admission of the bill.

A motion for the adjournment of the *debate* being lost, Dr. Bowring made a blunder which extinguished the whole matter at once. He said, that it was a most unusual thing to refuse to adjourn a debate when the motion to that effect was supported by 80 members; and as the majority in this instance, moreover, was so small, he felt himself justified in moving now that the House do adjourn. Loud cries of "Hear, hear," greeted this motion from Mr. Thompson and hon. gentlemen in his neighbourhood. Mr. Bagge, amid answering cheers from the Opposition benches, at once seconded the motion. The Speaker volubly put the question, declared that the ayes had it, and immediately left the chair.

Roars of laughter were heard from all sides of the House, for the consequence of this proceeding was to render the motion "for leave to bring in a bill" a dropped order; and the member for Bolton not having anticipated such a result, was palpably out-manœuvred. The House, amid much merriment, at once adjourned.

The Berlin struggles have apparently terminated in peace, though with grievous loss of life. The fighting continued throughout the whole night of the 18th to the 19th, with barricades similar to those of Paris. On the morning of the 19th the Royal proclamation appeared at an early hour, declaring that the act of the soldiery before the Palace on the previous day was a fatal misunderstanding, and asking for "mutual forgiveness, and oblivion of the past, on both sides," between King and people.

At 11 o'clock the King appeared on the balcony of the Palace, and demanded peace and order; he afterwards descended to the Place below, consented to the arming of the people, and confided himself to their safeguard; and, with bared head, uttered words of the deepest regret and respect for those who had fallen.

The struggle has thus ended, and has been succeeded by universal joy, caused by the formation of a new Ministry and the establishment of a Burgher Guard. The King is incessantly cheered whenever he shews himself. No private property has been injured, and the people exhibit no spirit of revenge; they even cheered the troops as they left the town. The "United German Fatherland" was enthusiastically proclaimed by the citizens. The only political motive in the late dreadful excitement was the King's backwardness in taking the lead in that movement. The old Imperial colours are worn along with the Prussian white and black.

Thousands and thousands thronged on the afternoon of Monday towards the Palace, and, with one voice, all at once began to sing the German *Te Deum*, "Now let us all praise God." The bodies of the fallen were carried to the churches in solemn silence, under the intonation of the celebrated popular hymn, "Jesus, my Redeemer, liveth," the King, bareheaded, like every one else, seeing them pass from the balcony.

The enthusiasm of the inhabitants of Cologne when this news arrived from Berlin on the 20th was indescribable. The great Imperial standard (black, red, gold, with the double eagle) was, with the sanction of the Archbishop, hoisted on the top of Cologne Cathedral, and is now proclaiming to the Germans on both sides of the Rhine the regeneration of Germany.

At Vienna various addresses have been presented to the Emperor, expressive of gratitude and loyal attachment. The procession by torch-light took place last night. It commenced at 7 o'clock and lasted till 10. The whole city was splendidly illuminated, and the *tout ensemble* was the most imposing spectacle, perhaps, ever witnessed in Vienna.

The King of Bavaria has actually turned against Lola Montes, withdrawn her patent of naturalisation, and ordered her to be put in prison if caught in his territory!

The French financial madness waxes more wild and suicidal daily, and the State is undertaking to make advances on raw materials which lie unmanufactured. The mob are seeking to force every body who has money to remain in Paris.

The scandal of the extensive depredations of books and MSS. from the public libraries of France by a *savant*, a member of the University and the Institute, employed by the late Ministry to inspect those establishments, is causing more sensation than might have been expected in the midst of so many other excitements.

The National Bank of Belgium has been authorised by the Government to suspend a portion of its cash issues, such a measure being rendered necessary through its connexion with the Bank of France.

The three self-constituted heroes of sedition in Dublin were held to bail on Wednesday. Messrs. John and Maurice O'Connell offered to act as security for O'Brien or Meagher, but their services were not needed.

March 25.

One of the most unfortunate of our benevolent speculations was last night overhauled in the House of Commons. Mr. Baillie endeavoured to persuade the House to give up the African squadron for the prevention of the slave-trade, or else to make it effectual by blockading the ports of Cuba and Brazil. Every one knows that we have not been able to put an end to the horrors of the trade. Yet the House felt, with Lord Palmerston, Lord John Russell, and Sir R. Peel, that the present system had done some good, and could not be over-

thrown at a moment's notice; and 216 voted against the motion, and only 80 for it.

The frightful Irish ejection, which took place three months ago on the estate of Mr. Blake, in Galway, was then brought before the House by Mr. P. Scrope. The indignation expressed was general in all quarters; and Sir G. Grey assured the House that whatever could possibly be done to punish the guilty parties would assuredly be undertaken by the Irish Government.

The Roman Constitution is at length published. It constitutes the College of Cardinals a senate, and appoints two deliberative chambers, an outline of whose functions will be found in our *Documents*, together with the Pope's proclamation on the occasion.

The bloodshedding at Berlin proves to have been awful; and it is really astonishing that after such a conflict between the soldiers and the people real tranquillity should have been established. When the crowd was hastening to the King to thank him for his proclamation, without any warning being given, some evil genius prompted a regiment of cavalry to use their sabres against the burghers. The infantry imitated their example, and fired indiscriminately on this dense mass of human beings. The consequences were perfectly awful. In an instant the whole population was on foot: "To arms! Revenge! Blood for blood!" were shouted on all sides; barricades were erected as by magic, and the whole city was infuriated. The firing soon became general through the town; the troops attacked the people indiscriminately, and cannon were brought to bear on the half-armed masses. A party of burghers got possession of two great guns, which they used against the troops, among whom they committed fearful havoc. The barricades were of enormous dimensions. In the Linden (the largest street in Berlin) there were seven or eight, all most formidable, and one quite gigantic in its proportions. This latter was attacked in the evening by a Prussian regiment, and was defended by an immense body of citizens. They quietly awaited the approach of the troops, who with axes and hooks advanced to demolish it. One overwhelming rush was then made at the barrier, which was hurled headlong on the soldiers. Many of the soldiers were killed; the remainder, deprived of their weapons and disabled by their wounds, were in a few moments despatched almost to a man. A regiment of Neufchatel sharpshooters fraternised with the people. In the course of the evening the Princes rode through the streets endeavouring to restore peace and quiet, but in vain. The Prince of Prussia was seized by the mob, and subjected to the greatest indignities. It is not known where he now is, and his fate is quite uncertain. Until 5 in the morning did this fearful scene continue, and the gutters literally ran with blood. At 5 the firing ceased, order was in some degree restored, and every soldier compelled to quit the town, which is now guarded by the armed burghers.

In the early morning several waggons were filled with the slain corpses and wounded bodies of the citizens, which were carried to the courtyard of the Palace. The King was loudly called for; he appeared on the balcony, was requested to descend to the courtyard, and *uncovered* to survey the spectacle. Cries were raised for the Queen, until the King retired, and returned leading the Queen by the hand; they gazed for a few moments in solemn silence on the scene, after which the crowd peaceably dispersed.

All is now peaceable, and the Poles confined for political offences in Prussia have been set at liberty.

It is reported also that revolution has begun at last in good earnest at Milan. Private letters state that the Milanese, on hearing of the revolution at Vienna, had sent a deputation to the Governor to demand the liberation of the political prisoners and the institution of a National Guard, promising, in case this was granted, not to molest the Austrian troops. On the refusal of the Governor, the whole population took arms; men, women, children, and clergymen, set about erecting barricades. The Hotel of the Police was carried by storm and burnt, and a Provisional Government installed under the presidency of the former Podestà Casati. At Brescia, a similar movement broke out on the same day, and the insurgents made a prisoner of the Austrian General. The entire province of Bergamo was in revolt.

The moment the rising in Lombardy became known at Turin, King Charles Albert convoked a cabinet council to consider the expediency of marching an armed force to the assistance of the Milanese.

The advices from Naples are of much importance. It appears that the Sicilians had refused the concessions carried over to them by Lord Minto, and had insisted upon total independence—it being at the same time believed, however, that they would consent to receive for their Sovereign the second son of the King of Naples. The Sicilian Parliament is convoked for the 25th inst; and as Lord Minto was still at Palermo, it was wished that he should remain to treat with that body. From Messina the dates of letters are to the evening of the 9th of March. The people had pressed hard upon the citadel, some parts of which had been in flames for several hours on the 8th. On the morning of the 9th a flag of truce was sent by the Neapolitans to their besiegers, with an offer to suspend hostilities until Lord Minto had been heard from; but the fury of the Messinese was not to be quelled, and the proposal was rejected. In the evening, therefore, of that day the firing was recommenced; and at the departure of these letters the contest was still raging. From Palermo the dates are to the 11th; and it was then reported, but most likely without the least truth, that the Neapolitan garrison at Syracuse had also commenced a bombardment.

It was reported in well-informed circles yesterday that the arrival of Prince Metternich in this country might be hourly expected, as letters had been received from him in which he stated his intention of seeking a refuge in England.

March 27.

The *last* sovereign who has abdicated his throne is the King of Bavaria. The tidings are brief enough; they simply state that King Louis has resigned his throne, in favour of his son Maximilian, who has assumed his father's rights; and that Munich is in the highest state of excitement.

M. Emmanuel Arago, already notorious for having enforced the dormant law against the religious orders in the department of the Rhone, has again signalised himself by doubling the tax on property in the same department, on his own authority, and forbidding any person to carry a sum above 600 francs out of Lyons. M. Emile de Girardin has protested vehemently in the *Presse* against this outrageous tyranny.

The agitation in Paris is said to be in some degree subsiding. In the clubs violent motions continue to be made, but they are repressed by the *Modérés*, who appear to be the majority. For example, in the Central Republican Club, on Thursday and Friday nights last, some young members proposed most extravagant resolutions, and caused so much confusion, that the president sent to the Prefecture of Police for a detachment of the armed force. The Prefect, M. Caussidière, who is no less remarkable for *bonhomie* than for resolution, sent instantly a party of his *montagnards*, who by their mere appearance put an end to the tumult, and order was restored.

At a recent meeting of one of the clubs at Paris a violent democrat declaimed, amidst the applause of his hearers, against the evils of property and the injustice of landlords, and urged confiscation. He was succeeded by a cook, who manfully stated his disinclination to concur in the recommendation of the orator. He endeavoured to shew that the sweeping charge against landlords was unjust, that there were many good as well as bad, and that it would be unfair to include all in one condemnation. "But let us," he added, "take another view of the case. If you confiscate their property and give it to others, what advantage would result? I, for example, am cook to a gentleman, who until the late revolution held the rank of Duke. He is a kind man, and liberal to those who serve him. I receive from him good wages, and I give him in return good dinners. We are mutually satisfied. Reverse the order of things!—I should be sorry, gentlemen, to invite you to dinners of his cooking."

Nothing definite is known of what is going on in Milan,

except that the struggles continued. The King of Sardinia is quickening his warlike preparations.

March 28.

The authority of Austria in Italy is tottering to its foundations. On the 21st, the German troops in Milan still held out. Being in want of provisions, they offered to treat, but the Podestà replied, that he would listen to no terms until they should have evacuated the citadel. The conflict then became more murderous. The result was not known, but the news of the revolution in Vienna would, no doubt, cause the submission of the Austrians.

The King of Sardinia has marched his army into Lombardy, thus declaring war upon Austria, on what alleged ground, except those of the first French revolutionists, we cannot divine.

At Munich the new King of Bavaria opened the Chambers of the kingdom on the 22d, in a speech which was received with great applause. After paying a high compliment to his father, he declared that he had determined to grant a full amnesty for political offences, and that projects of law would be immediately submitted to the Chambers, securing the responsibility of the Ministers of the Crown, perfect liberty of the press, a proper representation of the people of the whole kingdom, including the Palatinate, the abolition of certain oppressive taxes, the promulgation of a new penal code, trial by jury, and the right of open courts. He also promised the institution of the Landwehr, and the emancipation of the Jews, and concluded by assuring the Assembly that he would do his best to secure a national German representation.

A peaceable revolution seems to have been effected in Hungary. The power of the conservative aristocracy is broken. All rights and duties of feudal servitude have been abolished by a decree of the Hungarian Diet sitting at Pesth. The Archduke Stephen has returned from Vienna, and was enthusiastically received by the people.

Denmark is at length in the full tide of political struggle. News has arrived of the rising of the people of Schleswig-Holstein, the overthrow of the Danish administration in those duchies, and the formation of a Provisional Government in Kiel. This Provisional Government was formally proclaimed on the 24th. The greatest order prevailed. On the other hand, a new Danish Ministry has been formed, whose policy will be directed to the maintenance of the rights of Denmark with respect to the duchies—a "Schleswig-Holstein Constitution" is declared inadmissible. In short, the people of Denmark are as determined to retain the duchies as the latter appear resolved to cast off the yoke of the mother-country.

Nothing of great importance is occurring in Paris. The general election of the representatives of the people is postponed to Sunday, the 23d of April (Easter Day!), and the National Assembly is to meet on the 4th of May.

The Irish deputation seems not to have reached Paris. A passage in the reply of M. Lamartine to the Polish deputation on Sunday last perhaps indicates the nature of the answer that will be given to Mr. Smith O'Brien: "The French Government feels for the situation of Poland," said M. Lamartine, "but the time and the mode of displaying its regard must be left to its own discretion. A peaceable movement will advance your cause more quickly and more effectually than an appeal to arms."

The Provisional Government had received from its commissary at Lyons a communication in these terms: "I send you certain intelligence, announcing that Savoy and the frontier of Genoa wish to rise and reunite themselves with France."

A Dutch riot, of the Trafalgar-Square type, has been got up in Amsterdam, but it was quelled without assuming any political aspect or importance.

Home news is comparatively uninteresting, except such as consists of rumours from Ireland, more or less alarming. The only subject of general interest in yesterday's debate was the renewal of Sir Robert Inglis's motion for a modification of the Income-tax, by which all parties having an income under 150*l.* a-year would be exempt, as at present, from the Income-tax, while all persons having an income above it should pay the tax on the surplus of their income above 150*l.*, and not on more. Reasonable and simple as is the modification, the House rejected it.

The Prince of Prussia has arrived in England. Dr. Hampden has been consecrated Bishop of Hereford. About three hundred Frenchmen in London dined together yesterday, to celebrate the formation of the Republic. An account of some of the toasts will be found interesting. The third, "Au Peuple Anglais," was hailed with loud and protracted applause. Citoyen Bourra said that all present deplored that act which arose from a mistaken combination on the part of some French workmen against the English workmen; but all present protested against it, and the Provisional Government also protested against it. The next toast was, "La Nation Anglaise," which was received with the same universal applause. An Italian gentleman then gave the toast of "The Pope," as the first reformer in Italy; and a Prussian proposed a toast which bore a character rather prospective—expressive of a hope, not a reality—namely, "The German Republic." M. Milanta, the French priest, who is preaching the Lent sermons in the French chapel in London, was present and spoke. He was loudly applauded when he said that he was firmly devoted to the Republic, without any *arrière pensée*, and that he desired to see fully developed the Christian principle of *Liberté*, *Egalité*, and *Fraternité*. Formerly he had seen liberty afraid of religion, and religion afraid of liberty; but that was because they did not understand each other; now they would advance cordially together.

March 29.

A profitless discussion took place last night in the House of Commons, on the presentation of a petition from a person named Beale, in which, among many other matters, he prayed for the abolition of the House of Lords. Sir Robert Inglis said it was unconstitutional to receive such a petition. A long talk ensued, ending where it might have begun, in Sir Robert's withdrawing his motion, after serving the cause he wished to oppose, by making the matter really of importance.

The long-expected trial of Mr. Latimer, the proprietor of the *Western Times*, for a libel on the Bishop of Exeter, has come on and been concluded. The *Western Times* had called the Bishop a brawler, and a consecrated and careless perverter of truth. The defendant pleaded, first, that he was "not guilty;" and then he pleaded a justification. After the speeches of the counsel and the evidence were concluded, Mr. Baron Platt, in summing up, observed, that on the first issue there would be two questions for the consideration of the jury—1. whether the defendant published the matter in question; and 2. if he did so, whether it was libellous. The second issue turned on the question of the endowment of a chapel. The jury retired for about an hour, and then returned a verdict for the Crown on the first issue, and for the defendant on the second issue. The verdict was delivered about nine o'clock, and was received with shouts of applause, which was instantly taken up outside the court, and directly communicated to the city; and in a very short time a band of music and a large crowd perambulated the streets.

The Austrians have fled from Milan. The Piedmontese troops, under the command of the Duke of Genoa, crossed the Milanese frontier on the 23d, and marched on Milan. The Austrian troops retired before them, and finally evacuated that city, and fell back on Mantua. The Piedmontese entered Milan, where an uninterrupted and sanguinary conflict had been carried on during five days.

The greatest enthusiasm prevailed in Rome, the new Constitution of Pius IX. having given general satisfaction.

On the 19th, the people of Parma, on hearing of the insurrection at Milan, rose tumultuously and evinced a disposition to attack the Austrian garrison. The next morning, at five o'clock, the Duke convoked a Council. The inhabitants were at that hour in possession of the principal posts of the city, after a slight collision, in which an Austrian soldier and a workman were killed. The whole population was soon afterwards under arms, the tocsin was rung, the firing commenced, and several Hungarian soldiers and officers were killed. Two of the chiefs of the people, Doctors Braibant and Crema, were both killed. The Duke became so terrified that he left the

Duchy, having first appointed a Regency. The Regency on being installed named a Director of the Police and a new military commander of the city.

Prussian Poland is attempting a legal revolution and a national re-organisation with every prospect of success. A deputation from Posen, headed by the Archbishop Von Przyluski, has petitioned the King to allow a national re-organisation of the Grand Duchy of Posen to develope itself immediately, but in a quiet and legal manner, under his Majesty's protection. The King acceded to the wishes of the deputation, and published a proclamation to that effect. The King himself started for Potsdam on the morning of the 25th, where the magistrates and the inhabitants received him with great enthusiasm.

The Duke of Brunswick has publicly declared his adhesion to the King of Prussia's leadership of Germany. He has caused the King of Prussia's proclamation "to his people and to Germany" to be distributed to the public, with an approving note of the Brunswick Ministry.

Paris is tranquil. It was understood that the Irish deputation had reached Paris, and would be received at the Hôtel de Ville yesterday. An address has been received by M. Louis Blanc from the Executive Committee of Great Britain for the protection of Industry, and for the division of Agricultural and Manufacturing Labour, of which T. S. Duncombe, M.P. is the President, congratulating the French people on their late victory, and expressing a desire to have a league formed between the working classes of the two countries, to forward their mutual interests.

March 30.

There is no home news of general interest to-day. The House of Commons debate, like so many of this session's discussions, was little more than a conversation on forms and details.

Of the foreign news, the most interesting is still from Italy. Lombardy is rising throughout, and appears to be every where victorious, and an inclination to unite at once with the Sardinian kingdom, under its new constitution, is rapidly shewing itself. The fortress of Mantua is in the possession of the people.

A report having prevailed at Turin that the Duke of Parma had arrived there, a mob collected in front of the Hotel of the Foreign Department, and loudly demanded that the Duke be immediately expelled the city; and were only pacified on finding the rumour to be certainly untrue.

At Parma, the Regency appointed by the Duke has resigned, and a Provisional Government has been elected by the people. All the members of the Regency, with the exception of M. Sanvitale, formed part of it. The first act of the new Government was to proclaim the incorporation of the Duchy with Piedmont, and the adoption of the Sardinian Constitution.

Pavia had likewise effected its movement, and been evacuated by the Austrian garrison, on the approach of a column of 500 Genoese volunteers.

Rome continues happily at peace. Great preparations have been making to receive with pomp two splendid pieces of artillery and a banner, offered by the ladies of Genoa to the city of Rome. The Senate, National Guards, and troops were to repair to the gate, where they were to be delivered into the hands of the colonel of the National Guard of Civita Vecchia, who was to escort them with 60 National Guards of that town. They were thence to be conveyed to the Quirinal, accompanied by the Roman ladies, in order to be blessed by the Pope.

The appointment of M. Galetti to the Ministry of Police, or government of Rome, had been generally approved.

Prussian Poland has only been preserved from revolution by the amnesty, and the arrival of the liberated political prisoners. As it is, the whole nation is in a tumult of enthusiasm. The King of Hanover is said to be so ill as not to be likely to recover.

The notorious Mr. Blake of Myshall, in Galway, has been dismissed from the commission of the peace. It appears that there are no less than seventeen magistrates of the name of Blake in the county of Galway; and the sixteen are naturally by no means gratified at the want of definiteness of designation with which the guilty man has been held out to reprobation.

Reviews.

Captain Spike; or, the Islets of the Gulf. By J. Fenimore Cooper. London, Bentley.

THERE is something very like a race in the way of production going on between Mr. G. P. R. James and Mr. J. Fenimore Cooper. The Englishman, indeed, decidedly "goes ahead" of the American; but the distanced racer now and then presses his rival rather hard. One or other of them will unquestionably attain the bad pre-eminence of being accounted the most exuberant writer of novels in the English language, Alexandre Dumas being a French manufacturer.

As to reading and criticising all the novels, tales, and romances of the two antagonists, it is, of course, out of the question. Who could stand some seven or eight thousand pages annually, comprising every thing in the way of a *rifaccimento*, *salmagundi*, or *pot-pourri*, which a vigorous labourer in the book-making trade could compile from all the past productions of his pen? Happy the critic who, diving into the mass of volumes, lights upon something tolerably readable, and is not forced to wade through three tomes of ponderous dulness, too dismal even to be laughed at.

Such a chance we may congratulate ourselves on having encountered in the present instance. *Captain Spike* is really a pretty fair story, always excepting the witticisms. Had Mr. Cooper himself served Mrs. Budd and her maid Biddy with the same dismissal in the first chapter which he has inflicted upon them (with a gratuitous piece of hideous blood-shedding) in the last but one or two, the tale would have run on far more pleasantly, and we should have been spared the infliction of one of the most unfortunate imitations of the much-imitated Mrs. Malaprop, whom it was ever the hapless lot of reader to encounter. The indiscriminate butchery in the boat, towards the termination of the book, is also a piece of useless horror, and reminds one only of Dr. Johnson's remark upon a certain tragedy, that it had "more blood than brains in it."

For the rest, the interest is well kept up; and, as usual in Mr. Cooper's sea-stories, with a good deal of animated description and incident. The hero and heroine, it is true, are like all our author's heroes and heroines; and Captain Spike himself is neither better nor worse than the common "villain" of romances and melodramas. Jack Tier is better and more original, and turns out in the end in a most unexpected character. The Mexican officer is a vague generalisation, but serves the purpose of helping on the story, and of furnishing our author with a peg on which to hang a few of his sentiments on Mexico and the Mexican war. The two negroes are negroes of the approved stamp of sea-going blacks.

What the plot really is, we must leave to the reader to learn for himself, and shall content ourselves with what is, perhaps, the most marvellous-looking incident in its progress.

"The Swash was not long in getting her ground tackle, and the brig was soon seen with her topsail aback, waiting to cat the anchor. This done, the yards swung round, and the topsail filled. It was blowing just a good breeze for such a craft to carry whole sail on a bowline with, and away the light and active craft started like the racer that is galloping for daily exercise. Of course there were several passages by which a vessel might quit the group of islets, some being larger and some smaller, but all having sufficient water for a brigantine of the Molly's draught. Determined not to lose an inch of distance unnecessarily, Spike luffed close up to the wind, making an effort to pass out to windward of the light. In order to do this, however, it became necessary for him to make two short tacks within the haven, which brought him far enough to the southward and eastward to effect his purpose. While this was doing, the mate, who perfectly understood the object of the manœuvres, passed to the side of the lighthouse that was opposite to that on which the dwelling was placed, with a view to get a better view of the vessel as she stood out to sea. In order to do this, however, it was necessary for the young man to pass through a broad bit of moonlight, but he trusted for his not being seen to the active manner in which all hands were employed on board the vessel. It would seem that in this respect Mulford trusted without his host; for as the vessel drew near, he perceived that six or eight figures were on the guns of the Swash, or in her rigging, gesticulating eagerly, and seemingly pointing to the very spot where he stood. When the

brig got fairly abeam of the light, she would not be a hundred yards distant from it; and fearful to complete the exposure of his person, which he had so inadvertently and unexpectedly commenced, our mate drew up close to the wall of the light-house, against which he sustained himself in a position as immovable as possible. This movement had been seen by a single seaman on board the Swash, and the man happened to be one of those who had landed with Spike only two hours before. His name was Barlow.

'Captain Spike, sir,' called out Barlow, who was coiling up rigging on the forecastle, and was consequently obliged to call out so loud as to be heard by all on board, 'yonder is a man at the foot of the lighthouse.'

"By this time, the moon coming out bright through an opening in the clouds, Mulford had become conscious of the risk he ran, and was drawn up, as immovable as the pile itself, against the stones of the lighthouse. Such an announcement brought every body to leeward, and every head over the bulwarks. Spike himself sprung into the lee main-chains, where his view was unobstructed, and where Mulford saw and recognised him, even better than he was seen and recognised in his own person. All this time, the brig was moving ahead.

'A man, Barlow?' exclaimed Spike, in the way one a little bewildered by an announcement expresses his surprise. 'A man? that can never be! There is no one at the light-house, you know.'

'There he stands, sir; with his back to the tower, and his face this way. His dark figure against the white-washed stones is plain enough to be seen. Living or dead, sir, that is the mate.'

'*Living* it cannot be,' answered Spike, though he gulped at the words the next moment.

"A general exclamation now shewed that every body recognised the mate, whose figure, stature, dress, and even features, were, by this time, all tolerably distinct. The fixed attitude, however, the immovable, statue-like rigidity of the form, and all the other known circumstances of Harry's case, united to produce a common and simultaneous impression among the superstitious mariners, that what they saw was but the ghostly shadow of one lately departed to the world of spirits. Even Spike was not free from this illusion; and his knees shook beneath him there where he stood, in the channels of a vessel that he had handled like a top in so many gales and tempests. With him, however, the illusion was neither absolute nor lasting. A second thought told him it could scarcely be so, and then he found his voice. By this time the brig was nearly abreast of where Harry stood.

'You Josh!' called out Spike, in a voice of thunder, loud enough to startle even Mrs. Budd and Biddy in their berths.

'Lor' help us all!' answered the negro; 'what *will* come next t'ing aboard dis vessel? Here I be, sir.'

'Pass the fowling-piece out of my state-room. Both barrels are loaded with ball; I'll try him, though the bullets *are* only lead.'

"A common exclamation of dissatisfaction escaped the men while Josh was obeying the order. 'It's no use;' 'You never can hurt one of them things;' 'Something will befal the brig on account of this;' and 'It's the mate's sperit; and sperits can't be harmed by lead or iron;' were the sort of remarks made by the seamen during the short interval between the issuing the order for the fowling-piece and its execution.

'There 'tis, Captain Spike,' said Josh, passing the piece up through the rigging, 'but 'twill no more shoot *that* thing, than one of our carronades would blow up Gibraltar.'

"By this time Spike was very determined, his lips being compressed and his teeth set as he took the gun and cocked it. Then he hailed. As all that passed occurred, as it might be, at once, the brig, even at that moment, was little more than abreast of the immovable mate, and about eighty yards from him.

'Lighthouse, there!' cried Spike. 'Living or dead, answer, or I fire!'

"No answer came, and no motion appeared in the dark figure, that was now very plainly visible, under a bright moon, drawn in high relief against the glittering white of the tower. Spike dropped the muzzle to its aim, and fired.

"So intense was the attention of all in the Swash, that a wink of Harry's could almost have been seen, had he betrayed even that slight sign of human infirmity at the flash and the report. The ball was flattened against a stone of the building, within a foot of the mate's body; but he did not stir. All depended now on his perfect immovability, as he well knew, and he so far commanded himself as to remain rigid as if of stone himself.

'There! one can see how it is—no life in that being,' said one. 'I know'd how it would end,' added another. 'Nothing but silver, and that cast on purpose, will ever lay it,' continued a third. But Spike disregarded all. This time he was resolved that his aim should be better, and he was inveterately deliberate in getting it. Just as he pulled the trigger, however, Don Juan Montefalderon touched his elbow, the piece was fired, and there stood the immovable figure as before, fixed against the tower. Spike was turning angrily to chide his Mexican friend for deranging his aim, when the report of an answering musket came back like an echo. Every eye was turned toward the figure, but it moved not. Then the humming sound of an advancing ball was heard, and a bullet passed, whistling hoarsely, through the rigging, and fell some distance to windward. Every head disappeared below the bulwarks. Even Spike was so far astonished as to spring in upon deck, and for a single instant not a man was to be seen above the monkey rail of the brig. Then Spike recovered himself, and jumped upon a gun. His first look was toward the lighthouse, now on the vessel's lee quarter; but the spot where had so lately been seen the form of Mulford shewed nothing but the glittering brightness of the whitewashed stones!"

Steam Warfare in the Parana: a Narrative of Operations by the combined Squadrons of England and France, in forcing a passage up that River. By Commander Mackinnon, R.N. London, Ollier.

THE state of the South American republics has long been synonymous with a state of bloodshed, rapacity, cruelty, and a political condition alternating between anarchy and military despotism. It has been the lot of the fairest and most fertile portions of the vast South American continent, to present to the eye of Europe the most striking contrasts of the extremes of good and evil government. The almost miraculous innocence and progress of the missions in Paraguay, is contrasted by crimes of the most revolting character, and a series of events which have gone far to reduce an advanced epoch of civilisation to a condition little better than savage barbarism. The very names of the Argentine republic and of Juan Manuel de Rosas are suggestive of scenes that almost repel study and meditation; so profitless, so rash, so reckless has been the course of well-nigh every man who has attained power and influence in that portion of the continent which lies in the neighbourhood of the Rio de la Plata.

Commander Mackinnon's story is an episode in the history of these precious votaries of modern license on the other side of the Atlantic. The steam-sloop Alecto was commissioned in November 1845, by Commander Austen, for the purpose of proceeding to the West Indies; but shortly after her pendant was hoisted, her destination was altered to South America, and she was ordered to start at her utmost speed, and to undertake the forcing of the river Parana. Between the intrigues, expeditions, and decrees of the quarrelling provinces and states, that broad and beautiful river, intended by nature to carry down to the ocean the boundless riches of Upper Peru, Bolivia, Corrientes, Paraguay, &c., was closed to all trade and traffic. The English and French authorities accordingly resolved to force a passage up the stream; and the consequence has been, that not only was the abundant produce left rotting in the storehouses of the inland states released from its captivity, but the river itself, in extent almost an inland sea, was as well surveyed as any other river in the world of the same magnitude. A large number of merchant-vessels took advantage of the protection of the ships of war to ascend the stream; the crews and officers of the squadron seem to have been animated with that spirit and emulation, which made the enterprise as agreeable as it was important; and the commanding officer, Sir Charles Hotham, possessed, in a high degree, both professional skill and the confidence of those who were under his orders.

Commander Mackinnon has here given us the narrative of the expedition, and of the adventures that befel him and his comrades afloat and ashore. He tells his tale pleasantly, and without pretence or affectation; and the result is a couple of volumes of valuable contributions towards our knowledge of the shores of one of the noblest rivers in the world. We give first a specimen of the hideous cruelties practised in those unhappy countries:

"In the afternoon, being ordered on shore to survey some bread, the author had an opportunity of conversing with an Italian who had just arrived in his vessel, an open boat about twenty tons, from the River Uruguay. He stated, that when

about a hundred miles above Buenos Ayres, he one night incautiously made fast his boat to the bank. A short time before dawn, a party of the enemy, or Blancos, as they are called, surprised him, plundered his boat of all the portable valuables he possessed, and then, not content with the booty, laid him flat on his back, spread out his arms and legs, which they nailed down with spike-nails to the deck, leaving him face uppermost to be scorched and tortured to death by the burning rays of the sun as it rose in the morning. Luckily, two of his crew were lying sleeping in the bushes close by, and, thus concealed, were enabled to elude the enemy. The moment they retired, these two men leaped into the boat, cut the fastenings, pushed off into the stream, and escaped: two others, discovered by the Blancos, were slaughtered. Such is their refinement of ferocity, that it is a common thing, on taking a prisoner, to peg him down to the earth, and either leave him to be scorched by the sun, as before mentioned, and gloat upon his agonies, or peg a wet hide over his body firmly into the ground. As the sun dries the hide, so does it shrink, until the miserable wretch is squeezed nearly flat to the earth, and his eyes forced out of the sockets. An older and more popular method, however, is to sew the victim up tightly in a newly stripped hide, and allow the gradual shrinking of this horrible shroud to hug him in agonising tortures to death."

The Dictator, *par excellence*, of South American affairs, for some time past, has been Rosas. A man of great natural energy and skill, he has joined to these qualifications the most unscrupulous recklessness, and has attained over his own country not merely a supreme command, but the most despotic powers. He began in early youth by a hypocritical pretence of inflexible integrity; and soon succeeded, through his military genius, in gaining the confidence of the landed proprietors, from whom the army is chiefly recruited. Then rising to be president of the Argentine republic, for a while he governed mildly and justly, displaying great decision in driving out the hordes of the aborigines, who were the unceasing foes of the ill-established and half-civilised state. At length, being invested by the representative body with unlimited powers, he assumed the rod of iron with which he has ruled his countrymen. He formed the bold and acute idea of instituting a secret association, selected by himself, and bound by many ties to his interests, whose great object should be the discovery and denouncing of every possible conspiracy against his authority. By a widely ramified system of espionage he turned the *Massorcha* club, as it was called, into the most powerful engine of despotism; and the blood that has flowed, and the atrocities that have been committed, in working out its plans, have shewn too plainly its frightful influence. At one time, butcheries of those who were more or less implicated in attempts to overthrow his government, were carried on to a fearful extent; and he seemed at times on the very point of being hurled from his supremacy.

Of his impolitic acts, the most ill-advised was a decree he issued in 1846 against the combined English and French squadrons employed in forcing the Parana. He believed, or professed to believe, that the expedition was piratical in its nature; and accordingly gave authority to the inhabitants of the Argentine republic to murder, torture, and do what they would with any English or French prisoners. The result of this mandate was the murder of a gallant and enterprising young English officer. It will scarcely be believed that, notwithstanding this character of the South American dictator, he had many Englishmen in his service. Our author says in one place:

"It must remain a subject of deep regret that a large, much too large, proportion of the gunners of Rosas at this battle were Englishmen. Let us hope that they were *forced* to fight; but most certainly fight they did. Their punishment, however, was extremely severe, the majority of them having been killed. Rosas must have been well aware of the fondness of Englishmen for good cheer, as a store of champagne, claret, porter, and other liquors was discovered in the camp, and destroyed by the victors."

We turn, however, from these iniquities and horrors to vexations of a more ludicrous shape:

"This night the mosquitoes were worse than ever; the author felt free from actual bites beneath his well-fitted and transparent curtains, unless when inadvertently, in restlessly turning round in bed, his knee touched the gauze inclosure. If this happened, a dozen stings were inflicted, and left on the knee inflamed lumps which remained for a week. At midnight, on going on deck, the following precautions were taken to guard against the flies, but without effect. In the first place, sea boots, well-oiled, were put on; then a pair of trousers made of a very stout blanketing, drawn closely over the ankle by a rope-yarn tightly tied. Over all, a thick Flushing pea-jacket, buttoned round the chin, as if to withstand a north-east gale in the British Channel, and two silk handkerchiefs stuffed in all round the neck. Another silk handkerchief covered the head, and was tied round the chin, and, surmounting all, a Jim Crow hat, rammed firmly down on the head as far as possible. To protect the hands, a very thick pair of strong worsted gloves. This, no doubt, might be extremely comfortable in the depth of winter in England, or even bearable in the hottest summer nights there; but in this climate, with the thermometer ninety degrees, it was perfect torture. In a few minutes after getting on deck every article of clothing was perfectly saturated with perspiration, the oppressive feelings of which caused some of the wrappings to be thrown off, and whatever part was exposed was immediately covered with the flying and buzzing pests. Those officers who had neglected to get curtains passed the whole of this night either on the top of the paddle-boxes or up the rigging; it was perfectly impossible to remain below, every cabin under deck being crowded by mosquitoes,

> 'As thick and numberless
> As the gay motes that people the sunbeams.'

The author retired to bed very much fatigued at four A.M.; and, on arising in the morning, discovered that, except his head, every part of his body and limbs, without any exception, was covered with red and irritable bumps. We had been informed by officers at Santa Fé that several sailors had been invalided from the effects of mosquito bites."

Let us now give an example of the softer and sweeter feelings prevailing even amidst the barbarism and bloodshed of South America, in the neighbourhood of its worst abodes. On one occasion our author was despatched in charge of the mail-bags, on a land expedition, and relates the following little episode of the wife of one of the landed proprietors:

"She then took a calabash, and with an air of great dignity presented it to me, after having herself filled it from one of her sleek and beautiful cows. This was extremely grateful and refreshing. As I had been told that these Estancieros were wealthy, and proud of their wealth, I determined to try if they were covetous of money. Therefore, making a ceremonious bow, I offered a bright new shilling. This was refused. I then made another bow, and offered a dollar; which was likewise refused. A doubloon shared a similar fate. At this moment I took from my pocket a ship-biscuit as an accompaniment to my calabash of milk. On observing this, I thought I perceived the eyes of my good hostess glisten. It was pleasant to believe that, at last, I possessed something worthy her acceptance. I was not deceived. With evident gratification she took my very homely gift, and instantly withdrew into her house. The curiosity excited by a refusal of gold, and an acceptance of so comparatively worthless a thing as I had at last offered, induced me to follow my hostess, whom I found feeding a sickly child with the biscuit. She expressed by her manner, as plainly as if she had spoken, that this was the very kind of sustenance the little ailing creature required as change of diet, flesh being the only solid provisions at her command. Here, then, as in every other part of the globe, is the blessed affection of maternity paramount to all other feelings. Of course I left all my little stock of biscuit, glad enough to be the means of any good, however small."

Here again is an episode of a Scotch resident with whom the sailors met ashore:

"My friend, Don Thomaso Paulo, dined with us in the gun-room to-day, and was quite astonished at our splendour.

'Never did I see the like before,' said he. 'Prodigious! What will the people here think of it?'

"To return our hospitality, he brought a canoe-load of turkeys and stock, and several bags of oranges. After dinner, as he was sipping his claret, he said, 'I have one more favour to ask, gentlemen; I hope you won't think it too much.'

'Well, what is it?'

'Can you spare me an English paper?'

'Of course we can.'

'I should not like to deprive you of a late one. If it is twenty years' old it will be news to me.'

"The old man's delight was unbounded when we gave him the *Times* of the 10th of November 1845.

'Really, gentlemen, I can hardly believe in my own good luck, or in your liberality,' said he, as he folded up the paper carefully. 'What enjoyment is in store! I shall read it again and again; it will last me the rest of my life.'"

Business-like people will ask what were our author's impressions of the trading capabilities of the country he visited. They may be estimated from a conversation he relates with another resident, Mr. Davidson, on one of the great staple productions of South America.

"As the business of the saladeira was thus stopped for a time, we went to Mr. Davidson's house, and conversed with him on the subject of his leaving the country.

'Ah,' said he with a deep sigh, 'if there was only peace and quietness in this land for one year, what a fortune I could make!'

'How so?' asked I.

'Well, sir,' said he, 'I will explain it. Mares are of little or no value; at least, I could easily purchase fifty thousand, for a shilling a-piece, within fifty miles of this spot. Two hundred a day might be killed at my establishment here, their hides cured, and tallow extracted. The hides would fetch at least twelve shillings a-piece; and each animal would produce at least twenty-five pounds of tallow, which, at the same price as the former estimate for horned cattle, would amount, in addition to the hides, to the sum of 61,250*l.* minus fifty thousand shillings (2500*l.*), as the allowance to the dealers. But I believe the value of hides, and quantity of tallow, is much underrated. What money is to be made here to be sure!'

"There is no doubt that my friend's calculation was well founded, as I learned, from observation, that the poorest man always had a tropilla (a small troop) of mares for sale; but, in consequence of want of capital and enterprise, they were unmarketable."

With one more passage, illustrative of the chances of steam-warfare, we conclude. Long may it be before we are forced to experience the curiosities of shot in the midst of paddle-wheels, in this part of the world! Yet who can say how soon this experience may not be at hand?

"One shot knocked to pieces five spare oars in the forehold. Another would have passed completely through the boilers, had it not luckily been stopped by a quantity of coal-bags, purposely left on deck in that position to provide against such a contingency. The first bag it struck gave it rather an upward direction, which carried it parallel to the deck, through five or six more bags filled with coals, and then rolled harmlessly into the scuppers, driving with great force splinters of coal about the deck.

"But the most curious escape was from a shot which went through both paddle-wheels. It struck the paddle-box on the enemy's side, three or four feet above the shaft, went clean through the wheel without touching any part of it, and then passed across the deck, and through the other paddle-box, not above eighteen inches from the shaft, still not touching a single blade, or any portion of the paddles.

"A few minutes after the action, I opened the paddle-box doors to see what damage had been done; and, to my infinite astonishment, perceived that, at the rate the wheels were revolving (about seventeen times a minute) it appeared quite impossible to fire a pistol ball through without striking some part of them. And yet this 18lb. shot had gone through both wheels, leaving no marks but the hole at entering on one side and departing on the other.

"One more shot deserves remark: it came through the ship's side on the water-line, passed through her lower deck forward, cutting away the armourer's bench and a bread barge, then struck two 32lb. shot in the rack, knocked one into five parts, and the other into three."

MEMOIRS OF MADLLE. DE MONTPENSIER.

[Second notice.]

Mademoiselle de Montpensier was doomed once again to experience, in the failure of her contemplated alliance with Louis XIV., the fallacy of the old advice,

"'Tis gude to be aff wi' the auld luve
Before we are on wi' the new."

She had the mortification to find that the hope of attaining the great object of her ambition—the crown of France—to which (as before to the prospect of marrying the Emperor) she had sacrificed the addresses of Charles II. of England, was destined to prove equally fallacious. It would appear, indeed, never to have been very seriously entertained beyond the circle of court flatterers by whom she was herself immediately surrounded; and, at all events, the part which she took in the civil contest of the Fronde completely alienated the affection of the King. "That cannon-shot," said Cardinal Mazarin, when our heroine ordered the artillery of the Bastille to fire upon the royal forces—"that cannon-shot *has killed her husband!*" It was many years before she recovered from the disgrace et court in which she thus became involved.

During the progress of the Fronde war, the distinguished services of the great Condé raised his reputation to a level with that of the first military commanders of the age; and in default of a more eligible establishment, Mademoiselle now began to look with favourable eyes upon a Prince in whom personal glory seemed to compensate for the absence of royal rank. There was one difficulty in the way, however—*the Condé was already married!* But this was a slight objection in the eyes of so indefatigable a plotter. It happened that his wife was attacked by erysipelas, and for three days was considered in great danger. This chance was quite enough to set the plotting brain of Mademoiselle to work, and accordingly we find her speculating for a few days on this new alliance; but the moment the Princess is out of danger, returning, with her usual versatility, and as vigorously as ever, to her plans upon the heart of Louis XIV., and *even engaging the services of Condé to forward the marriage.*

We can hardly wonder, therefore, that while her thoughts were still turned in this direction, she should have scornfully rejected the proposals of the Prince of Neuburg, and dismissed, almost with contumely, the agent who had the presumption to address her on the part of "one of the petty Princes of Germany."

Nevertheless, the disfavour which she still experienced at court appeared, for the time at least, to shut out every chance of success; and in default of opportunity for more serious pursuits, she consoled herself, in the solitude of her château, by the amusement of the chase, for which she procured dogs and horses from England. Her retirement, however, was embittered by family quarrels, and disagreement on pecuniary matters having arisen between herself and her father; and we may form an idea of the extent to which these, and several similar troubles, engaged her, when we know that even an intrigue so attractive as the renewed prospect of the Condé alliance (which the Prince's wife's being attacked by small-pox seemed to open) appears to have occupied but little of her attention at this time.

The Queen-Mother of England, Henrietta Maria, had not yet given up hopes of Mademoiselle for her son.

"The next day the Queen of England arrived; I went to her coach to receive her; she shewed me the Princess Royal, and said, 'I present to you a person who has a great desire to see you.' She then embraced me, with great affection for a person whom I had never met before. Madame la Princesse (d'Angleterre) was also with her, and his Highness the Duke of York. The court of the Queen of England was very well attended. She had in her coach, besides those I have named, her *dame d'honneur*, one attending the Princess Royal, with many ladies, and a number of English and Irish in her suite. I was in a place the best suited in the world to receive such company: for Chilly is a very beautiful, large, and magnificent house. I led the Queen of England through the great hall, the antechamber, and the cabinet: afterwards to the gallery; the whole suitably furnished, as the house of a Maréchal de France and Surintendant des Finances ought to be.

"The Queen of England seated herself on a sofa; and her circle was larger than ever it had been—all the Princesses and Duchesses of Paris were there. She dined in a room below; and it may be supposed that I regaled her as sumptuously as I could. Those only dined with her who came in her coach, in addition to Mesdames de Bethune and de Thianges.

"When she returned up stairs from dinner, the circle of which I have spoken surrounded her. The Princess Royal talked to me without ceasing; saying how anxious she had been to see me, and how sorry she should have been to leave France before she had accomplished this desire, for that the King her brother had talked of me with so much affection, that she had loved me before she knew me. I asked her how she liked the court of France. She said she was very much pleased with it; that she had an aversion *horrible* for Holland, and that as soon as the King her brother was settled, she should go and live with him. The Queen of England observed, 'I have never known my daughter converse so much since she has been in France. I see you possess a great influence over her, and that if you were much together, she would be guided by you.' She then added, 'Do you observe that my daughter is dressed in black, and wears *une pommette* (a ball of wood or

metal), because she is a widow, and has never seen you before? I wished that her first visit should be in strict etiquette.' I replied, that I was at a loss to see any great necessity of being ceremonious with me. She wore the most beautiful ear-rings I had ever beheld; very fine pearls, clasps, bracelets of large diamonds, and rings of the same. The Queen continued, 'My daughter is not like me, she is very lofty in her ideas, with her jewels and her money; she likes display. I told her the other day, that it was necessary for us to economise; but that I had the same love of expense as herself, or even more so: yet she saw the state I was in.'

"After having remained for some time in the circle the Queen of England concluded, 'I shall now go and talk to my niece.' She first expressed to me her displeasure at the persecutions of Monsieur, and the joy she should have in seeing our affair settled, expressing all this in the kindest manner. At length she exclaimed, 'Et ce pauvre Roi d'Angleterre! You are so ungrateful, that you do not even ask any news of him!' I replied, 'It becomes me to listen when your Majesty speaks, and not to ask questions; so I waited for the proper time to make inquiries.' 'Hélas!' she said, 'he is so foolish that he will love you for ever: and when he went, he begged I would let you know how sorry he was to quit France without taking leave of you. I would not send you word of this, for fear of making you vain; but when I am with you I cannot keep my good resolutions. Think, if you were married, you would no longer be subjected to the caprices of your father; you would be your own mistress—you would do what you pleased, and you would most likely be well established in England. I am persuaded that *le pauvre misérable* will never know happiness without you! Had you married him, he and I should have been more pleasantly situated than we are now; you would have taught him to have lived more happily with me.' I said, 'If he does not live happily with your Majesty, what right have we to suppose that he would do so with any one else?' She replied to this, by saying many kind things of him: then added, 'Have you not perceived that Madame de Châtillon looks very cross at me?' I answered, that I had not remarked it, neither could I believe such a thing possible. 'There is a small house near Marlou,' she said, 'where the King my son often goes to hunt, and where he sees her. This has given her the idea that he wishes to marry her, and that it is I alone who prevent him; so she has given up coming to see me, and explains the reason to every one.' I then told her Majesty I had heard that when her hair was being dressed, Madame de Ricouse, on seeing her in the glass, exclaimed, 'You would be a beautiful queen!' But I believe she had no other reply to make to this, than her own desire that it should be so."

Mademoiselle, however, was inexorable—an ex-king would not suit her matrimonial book.

But we must turn for a moment from her personal adventures to make room for her picture of the celebrated Christina of Sweden.

"I had left St. Cloud for Chilly, whither they brought me this reply at seven o'clock in the evening; I at once dressed myself and went, taking with me several ladies. When I arrived, the gentlemen in waiting, and the officers attending Christina on the part of the King, came to meet me. She was in a beautiful room, *à l'Italienne*, where she had come to see a ballet, so that she was surrounded by a great deal of company, with benches placed round, so that she had hardly space to move two steps to meet me. I had heard so much of the strange manner in which she dressed, that I feared I should die of laughter when I saw her; but when they cried *garé*, to make room for me, and I perceived her, she indeed surprised me, but not in the manner to make me laugh. She wore a grey petticoat, trimmed with gold and silver lace; a plain coloured camlet justaucorps, with lace the same as the petticoat; a lace neckerchief of point, tied with a plain coloured ribbon; a flaxen wig, and a hat with black plumes, which she held in her hand. She was fair, with blue eyes, which at times assumed a very sweet expression; at others they looked, I thought, somewhat wild. Her mouth, although large, was agreeable, and she had fine teeth; her nose large and aquiline. She was very little, but her justaucorps concealed her bad figure. At first sight she appeared to me like a pretty little boy. She embraced me, and observed that it was a great happiness to have the pleasure of seeing me, as she had very long desired it. She then took me by the hand, to place me on the bench, saying, 'I am sure you wish to be seated.' So I established myself in the arm-chair. There was a door, through which we could see a ballet performing. She said she had waited for me; but I excused myself from being present at the ballet, on the plea of my being in mourning for my sister De Chartres, who had only been dead thirteen days. So she begged me to remain where I was, which I did: the ballet was very pretty.

"After the ballet, we went to the play. Here she surprised me very much—applauding the parts which pleased her, taking God to witness, throwing herself back in her chair, crossing her legs, resting them on the arms of her chair, and assuming other postures, such as I had never seen taken but by Trivelin and Jodelet, two famous buffoons. She repeated the verses that pleased her; spoke on several subjects, saying every thing in a very agreeable manner. Then she sunk into a profound reverie, drawing very deep sighs; and recovering herself suddenly, as a person who awakes in surprise. She was in all respects a most extraordinary creature. After the comedy, they brought us a collation of fruits and preserves. We then went to see some fireworks on the water. She held me by the hand when they went off; for there were some that came near enough to frighten me. She laughed and said, 'What! a heroine be afraid! one who has been exposed to such dangers, and performed such noble actions!' I replied, 'That I was only brave upon an occasion for being so, and that was quite enough for me.' When the fireworks were over, she took me aside and assured me how sorry she was to hear of all that had passed between me and his Royal Highness; and that she would do every thing in her power to reconcile me with the court, for that I was not made to live in the country, but born to be a Queen. She earnestly hoped, moreover, that I should be Queen of France, for that it would be most advantageous to the state;—in short, that I was the most beautiful, most amiable, and greatest Princess of Europe; and, finally, it was politically required that she should speak of all this to Cardinal Mazarin. I thanked her for what she said, but begged she would not think of doing such a thing. They then came to say that the repast was ready, so I rose and took my leave, returning to Chilly. It was two o'clock in the morning, and quite broad day, before I was in bed. The next morning I sent to beg her to come and see me; but she excused herself, saying the gentlemen who were with her, on the part of the King, had prevented her doing so; at which she was much chagrined."

Soon after this period she made her peace with her father and with the court, and it is hardly necessary to say, that her new position speedily set her busy brain to work in spinning new projects for a "suitable establishment."

"After dinner, I returned to the Queen, who took pleasure in conversing with me. Whilst at cards, she said, I should find the King very much changed: that he was much grown, and become so fat, and so bold, that she thought I should consider him very good-looking. As for Monsieur, I should see him scarcely altered; but that he had a very handsome head, and was very like me. Whilst at the collation, she observed, 'My niece eats exactly like my son; she very much reminds me of him.' At her toilet, one of her women said, 'Madame, does not Mademoiselle very much put you in mind of Monsieur, your son? It gives me the idea of a great many things when I look at her.' The Queen smiled; so that all this, joined to what every one said, made me feel assured that they were thinking of uniting us.

"Every evening the Queen went to the prairie, where she made me relate to her all the differences I had had with his Royal Highness—when she would interrupt me by exclaiming, 'You are very clever!—what a pity!—how unjustly you have been tormented!' with other obliging expressions, concluding by saying, 'What promises has he not made me!—and in what has he not failed!'"

For a time this seemed likely to prove "a match."

"We were expecting, every moment, news of the taking of Montmedi; and a week after my arrival, word was brought that the enemy had offered to capitulate. The King arrived at Sedan about two in the afternoon—the Queen had waited dinner for him. He came at a gallop, but so wet and dirty, that the Queen, who saw the state he was in, from a window, observed to me, 'I do not wish you to see him until he has changed his dress.' I replied, that it mattered very little to me. He entered: and however wanting in style of dress, I thought him very handsome. The Queen said, 'Here is a demoiselle I must present to you, and who is very sorry for having been so naughty, but promises to be wiser in future.' He began to laugh: and she asked him, 'Where is your brother?' He replied, 'He is coming in my coach; I could not persuade him to travel on horseback: he would not appear in an undress: he is adorned with the nicest care.' Upon saying this he looked at the Queen and laughed, wishing me to understand that all this was for me. He then related every thing that had taken place at Montmedi, and an adventure he had met with on his return. In a part of the wood called *Le Trou de Souris*, a party had fired at the coach containing two of his gentlemen, and wounded the coachman; that they had immediately got on horseback, and rode into the wood in pursuit of them, with ten or twelve fusileers—had killed one or two, and taken the rest prisoners. The Queen asked, 'Where was your brother during the action?' And the King replied, that he had remained in the carriage, *parce qu'il n'étoit pas*

botté. Every one said that the King had been the first to plunge into the wood, although they had done all they could to prevent him.

"At the moment a carriage was heard; upon which the King said, 'Here is my brother!' And he came in, dressed in grey, *une petite oye de couleur de feu*—and all *fort ajusté.* After saluting the Queen, he came to me—drew me to the window-recess, and embraced me; expressing great joy in seeing me, and protesting that he thought me very handsome. I replied, that he was much grown: and we continued to praise each other. The Queen then told me to go to dinner; adding, 'In the evening we will sup *en famille.*' I made a low curtsy, and returned to my residence."

We pass over several very pretty lovers' quarrels between Mademoiselle and her intended, to make room for the following amusing anecdote. It is a sad letting down of the dignity of history to tell of the great Louis Quatorze quarrelling with his brother over "a skillet of boiled meat."

"The King and Monsieur had then *un grand démêlé.* Monsieur had broken through Lent, and had eaten in his chamber. He came one day into the room where the Queen dined with the King, and finding a skillet of boiled meat, he took some on a plate and shewed it the King, who told him not to eat of it; but Monsieur said that he would. The King replied, 'I will engage you shall not.' Upon which the dispute grew so angry, that the King, in trying to snatch the dish from him, gave him a push, which threw some drops of the broth upon Monsieur's head, whose hair was very well dressed, and who prided himself in its arrangement. This so exasperated him that, no longer master of himself, he threw the dish in the King's face, who was in no way angry at the time; but some of the Queen's women exciting him against Monsieur, he became so, and said that if it were not for respect to the Queen, who was present, he would kick him out of the room. Monsieur retired to his apartment, where he remained all the day alone; but the Queen and the Cardinal made up the quarrel the next morning. Happily, I did not leave my residence that day, nor go to the Louvre till it was settled. The first time we met, Monsieur said, 'Do not speak to me, or they will think we are talking of what has passed.' He afterwards told me, with much grief and resentment, of the manner in which the King had acted towards him."

Mademoiselle's ill-luck continued to pursue her; Louis XIV. married the Infanta of Spain; Monsieur, his brother, jilted her for the "Bones of the Innocents," as the gaunt and fleshless, though accomplished, Princess of England was nicknamed at court; and her most constant suitor, Charles II., who was still an uncrowned monarch, with but a distant hope of succeeding, did not come up to the matrimonial standard which she had fixed for herself. One would suppose this to have been a favourable moment for a proposal from a fresh quarter, which came through her cousin by the mother's side, Monsieur de Turenne.

"I answered with all the politeness which his attention obliged me to use; yet, at the same time, being rather *brusque* and impatient, I abruptly inquired, 'But what is the subject in question?' 'A marriage for you,' he replied. I interrupted him, by observing, that it was a difficult affair of which to treat, for that I was perfectly contented with my present condition, and almost resolved never to change it. He answered, 'Pray, don't be rash. I wish to make you a Queen. Listen to me—permit me to inform you of all, and afterwards you shall reply to all. Yes, I wish to make you Queen of Portugal.' 'Get away with you!' exclaimed I, rather quickly; 'I will have nothing to do with your Queen of Portugal.' To this he rejoined, 'Young ladies of your rank ought to have no will independent of that of the King.' Upon this I inquired, if it were by order of his Majesty that he had come to talk to me? He replied, 'No, it was not;' and then proceeded to explain that the Queen of Portugal was a person of sense, and possessed great ambition. That ambition she had displayed, when she had made her husband a King. It was she who had conducted the revolt, and maintained affairs in the position they then stood. Finding that her son was of an age to marry, and that he had favourites, who in a moment might upset all that she had done, she was desirous that he should form an alliance which would enable her to preserve order; upon this, the Prince had proposed a marriage with me. He then stated that it was the Queen's wish to retire; for that she saw clearly that the favourites would otherwise procure her banishment. She had informed her son of this design, and he had shewn no disinclination to it. M. de Turenne then went on to observe, that whether from want of judgment, or from his regard for the State (knowing, too, that I was clever), he had come to the conclusion that the King of Portugal would never preserve his position except by means of one who would govern him and the people with absolute power. The Queen would retire, and leave every thing in my hands, in the hope that, from owing the arrangement to her, I should shew her consideration; and that an alliance with France was the only means of preserving the country against the power and wiles of the Spaniards. That the Prince of Portugal, moreover, was a boy, who had till now had no will but that of his mother, who up to this period had governed him at her pleasure; but that dreading the influence of favourites, she wished to transfer that power into my hands. I should be absolute mistress. That he (M. Turenne) was not aware whether the Prince had sense, or whether he had not, but he was just the sort of husband with whom to be happy. That he was tolerably good-looking, fair, and would have been well-made, but that he was born with a paralysis of one side, which made it a little weaker than the other, but that this was not observable when he was dressed; he merely drew his leg a little after him, and could use only one of his arms; but he was beginning to get on his horse without help. That he had neither good nor evil inclinations, so that I should easily mould him as I wished; and that as for mere personal qualifications, a virtuous person such as myself need have no anxiety, for that I should be only so much more assuredly the mistress; that I could amuse myself with my great wealth, and control him as much or little as I pleased. Then the King (of Portugal) had a design to raise a great army; I should have the power of selecting the general officers in France, and appointing one to command under my own orders. In short, that I should dispose of every thing, giving and taking away whatever it was my pleasure, while the King would be perfectly satisfied with all that I did."

It is difficult to say what would have been the result of this proposal, had it been seriously entertained. But Mademoiselle knew well that it never would receive the sanction of the French court, and therefore she dismissed it without ceremony.

In the midst of these plans and counter-plans, however, Mademoiselle had begun to grow old; "she was now forty-four!" and it seemed full time to take a decisive step, as she could not afford to wait much longer. We have not space to follow her through the reflections and considerations by which she brought herself to her final resolution; and we must be content with merely presenting her in the last phase of her matrimonial career. She—the Grande Mademoiselle, the granddaughter of Henri Quatre, the heiress of the vast possessions of the house of Guise—she, who had "cocked her cap" at every crowned head in Europe; who had been an aspirant for the hand of the emperor, of the king of France, of the king of Spain, who had rejected the tenderness of the kings of England and of Portugal, who had scorned to stoop to the suit of the petty kings of Italy or Germany, who would have thought that she did honour to the brother of Louis XIV. or the great Condé in accepting their proposals,—this haughtiest of heiresses and most aspiring of matrimonial speculators humbled herself to the alliance of a simple gentleman of the court, a "*mere count,*" and nothing more; plain Monsieur de Lauzun, with no fortune beyond his sword, no recommendations beyond his good looks, and no prospects except in the favour of the king; stooping, too, not merely to accept his proposals, but even to propose herself for his acceptance! Well might Madame de Sevignè offer her daughter, to whom she was about to impart the astounding news, "four guesses, six guesses, a hundred guesses!" Well has her example been held up to every succeeding generation of aspiring maidens as a warning against the fatal effects of ambition and excessive difficulty in the selection of an alliance!

Nor did her misfortunes cease with the degradation of this *mésalliance.* The king, who had at first acceded to her desire, and given his permission for the marriage, was induced afterwards to withdraw it, and resisted every entreaty of the love-sick suppliant for his mercy. In the fervour of her affection for this last of her lovers, she endowed him with every part of her vast possessions; she disregarded for his sake the proposal made on behalf of Charles II., to divorce his queen and marry her, even at this eleventh hour; she was deaf to the renewed pretensions of Monsieur, whom the death of his wife (most probably by poison) had left free for a new alliance. She remained faithful to M. de Lauzun, despite all the promptings of ambition and the suggestions of prudence; contracted herself privately to him,

against the royal interdict, in consequence of which, as is most commonly believed, he was arrested and thrown into prison; she never ceased, for nearly ten years, to beset the court with petitions for his release from imprisonment; purchased it in the end at the price of the cession of the principalities of Eu and Dombes to the young Duke of Maine; and when she had thus at last attained the object for which she had so long and ardently languished, found that she had but united herself in her old age to an ungrateful and indifferent husband, who could hardly bring himself to endure, much less to return her affection, and from whom she was forced in the end to separate unreservedly and for ever—

"Illustres toties jam dedignata maritos."

But for the details of all this, which are exceedingly interesting, we must refer the reader to these entertaining volumes themselves.

Short Notices.

Germany, England, and Scotland; or Recollections of a Swiss Minister. By J. H. Merle D'Aubigné, D.D. London, Simpkin and Marshall.

THIS is a better book than we had expected from the clever and unscrupulous author of the *History of the Reformation*. We say better, meaning morally better, *i.e.* more truth-telling, according to its writer's principles and means of getting at the truth. Better, in the way of liveliness and general interest, we cannot call it. In truth, it is sober, sensible, and dull; and displays a very prosy mixture of hard-headedness and narrow-mindedness, with many of the prejudices of the religious sect of which Dr. D'Aubigné is what the newspapers call a "distinguished ornament."

Nevertheless, the book is very much of an imposition; at least, if its title be taken as a promise of its contents. Those who want to read what are the author's "recollections" of Germany, England, and Scotland, will hardly bargain for some two hundred and seventy pages (more than half the entire volume) of *historical* recollections; while the introduction of one hundred and fifty pages of downright history, detailing the annals of the Kirk of Scotland from James the First to Dr. Chalmers, is somewhat cool, not to say impudent. Our readers will not care much for any extracts from these pages; but we give one, which is an interesting testimony on the subject of Rongeism, considering the quarter from which it comes:

"Of all the numerous congregations of German Catholicism, there are three, and no more, if I do not mistake, who cling to the religion of God; those of Schneidemühle, Berlin, and Elberfeld. They have preserved the Holy Trinity, the Father Almighty; his only Son, very God, having the same nature and the same essence with the Father, by whom all things were made, who became man and died for us; and, lastly, belief in the Holy Ghost, who is to be worshipped and glorified together with the Father and the Son. But most of the other churches —all, indeed, to the best of my recollection—have turned aside to Rationalism. When Ronge appeared in the east of Switzerland, he said, 'The Protestants have rejected the Pope, but they have set up another pope in his place—the Bible!' Would to God that were every where the case! Since that time he has more openly professed infidelity."

The Sure Hope of Reconciliation; to which is prefixed, Proposals for Christian Union. By a Member of the Church of England. London, Darling.

Claims of the Church of Rome, considered with a View to Unity. By the Author of "Proposals for Christian Union." The same.

THE author of these singular little essays has republished the first two of the three, and completes his ideas on the subject in the third of the series. We call them singular, both for the candour and Christian spirit they display, and for the peculiarity of the views they uphold. Their writer is unquestionably one of the very few who really *desire* a union between the Catholic Church and the Established Church of England. He is, therefore, remarkable among controversialists for the genuine sincerity with which he seeks to give a fair statement of the opinions and practices of that communion of which he is not himself a member, and of which we must, however unwillingly, consider him an antagonist. Where he errs, it is simply because, in his circumstances, he *could not* comprehend the real nature and effects of that system to which he would fain reconcile the body of which he himself is a member. We assure him, that it is as impossible to form a correct opinion, not only on matters of feeling, doctrine, and system, but even on matters of fact, as they exist in that body to which he would fain be united, as it would be to penetrate into all the mysteries of the soul of a man from an examination of his outward bodily form. Could he but for a moment realise what is felt, seen, and known, by the millions from whom he is separated, he would not hesitate at once to agree with ourselves in respect to the schemes of union which he advocates, but would pronounce them as hopelessly Utopian as they are well-intentioned and animated by the spirit of Christian love.

The Dying Minstrel, and other Poems. By C. Carr Harper. London, Richardson.

CONTAINS many pretty and graceful thoughts and pleasing verses.

Fine Arts.

Ornamental Designs for Decorations and Manufactures. Published under the authority of the Government School of Design. By L. Gruner. Nos. I. and II. London.

AT last the bubble has burst, the very laborious mountain has produced its very ridiculous mouse, and the long-expected specimens of the Government model standard of taste in design have been brought within the range of critical observation.

Though Mr. Gruner's name is attached to this work, out of respect for his generally acknowledged talent, we cannot but assume that it is only adopted as a species of literary "John Doe," or pictorial Mrs. Harris, and that the real *onus* of responsibility must rest on the head of that enlightened Council, who have, if not selected, at least sanctioned the selection of as poor a collection of specimens of design, as we ever remember to have seen huddled together in any work possessing, from external importance or relative costliness, any similar claim to public attention.

It is true we have before us only two *livraisons*, one fifth or tenth part of the threatened, that is to say, promised work; but still, as on the public appreciation of these two numbers the probable amount of circulation may mainly depend, and it is not usual for intelligent and experienced editors, such as we should imagine Mr. Gruner and his coadjutors to be, to put their worst foot foremost, we cannot but imagine ourselves fully justified in auguring for good or ill, from these elaborate fractions.

As the history of the production of this work differs essentially from that of any other of a similar kind yet brought out in this country, let us pause for one moment to examine into it.

It is but very recently that the continued roaring in John Bull's ear, of a few enthusiasts who have been most anxious that that respectable but somewhat stolid individual "should have a taste," has produced any thing approaching to sensibility on his part. While his poorer cotemporaries the Italians, through their Calcografia Camerale and privy purse rewards, have been helping forward the cause of art—while his neighbours on the other side of the Channel have, through their Government patronage to artists, *savans*, and *littérateurs*, produced or aided in the production of such works as those of Denon, du Sommerard, Silvestre, Lasteyrie, Didron, Texier, Martin, and crowds of others —while the "barbaric Russians" have through every adventitious source been endeavouring "to feign the virtue if they have it not," and even proverbially Bœotian Austria, that country so generally censured for the repressing influence it has for so long a period exerted over the extension and advance of national education and literature among its people, has been of late years aiding the cause of public taste, by large grants for the instruction of artists and the preservation of ancient monuments—our national efforts and labours to attain the same ends have been most paltry and insignificant; and it is only just now that our Executive is beginning to recognise the importance of facilitating, by direct aid and patronage, the extension and dissemination of knowledge in Science and the Fine Arts.

—While, in almost any other country in Europe, it has long been sufficient for any individual to have prepared for the press a really valuable but expensive work, likely to become nationally beneficial, to procure the immediate and all-important assistance of his Government,—in England, every thing like sympathy in the labours of her artists and *savans* has been denied, and in the production of works which have redounded

to her advantage, and saved her from public shame and degradation in the eyes of Europe, they have been compelled to trust solely to personal exertion and commercial enterprise. Happily for them and her, these stays have not hitherto failed under the pressure to which they have been subjected, and we must confess we cannot at this moment recognise why or wherefore the heretofore existing "armed neutrality," or rather nonentity, of Government in such matters should be broken up in favour of this particularly feeble production.

If we have rightly apprehended the conditions of the contract between Mr. Gruner and the Council of the School of Design, we gather that he is to receive the sum of 50*l.* for each number of his work, to aid him in the expenses he must incur in transferring the drawings (the greater part being provided by the body) to stone; and that he has already received on that account very nearly 700*l.* The plea adduced by the Council in their report to the Board of Trade, to justify so large an expenditure, was, that it was absolutely necessary to provide the body of students and artisans with "examples *classifically* excellent," and to diffuse them as widely as possible throughout the country, in order "to promote the cultivation of correct taste, by putting into the hands of practical designers numerous examples of the highest excellence."

Now, then, let us see what these "examples of the highest excellence" are like. First, we are presented with an extraordinary novelty, an outline plate, poorly drawn, shewing the parts and proportions of the Doric order, which, from wanting the name of the authority from whence it is derived, loses to a practical student at least one half its value. What business such a subject has at all in this work we cannot make out, unless indeed our designers are to reproduce the birth-day skirts of Queen Anne's days, when Kent was wont to decorate the ladies' trains with flounces of the five orders. We next meet with some *intarsiatura* by poor Fra Giovanni of Verona; and if our memory of some of his beautiful works serves us rightly, this is a most unfavourable specimen of his handicraft, reminding the beholder of any thing rather than really graceful foliage.

The following plate of "richly-chased arms, Historical Museum at Dresden," is most feeble and ill-selected, many of the examples exhibiting a coarseness of taste and treatment below criticism, and the best so poorly displayed by the wiry outline as to convey no idea of the delicate execution and relief of the originals. When the really well-executed plates from Asselineau's great work, or even those from the *Moyen Age Pittoresque*, can be readily procured in Paris at a franc, and in London at one shilling per plate, we cannot exactly perceive the value of the boon the public is to receive in being allowed to purchase this sheet for double that amount.

Against plate No. 4 we must raise our loudest protest; it is perfectly contemptible. It represents "a painted arch round a tabernacle in the Monastero Maggiore, Milan, by Luini." With great judgment, the punctuation leaves the critic perfectly in the dark as to whether Luini did or did not design the decoration; that he painted within it there is no doubt; but even if he had committed such an atrocity, it is unworthy of any admirer of his genius as a painter to rake up so sad a specimen of his capacity as a designer. Lines running about and intersecting in the crudest directions, and panels disfigured by poverty-stricken ornament, "a world too long for their shrunken forms," characterise this wretched composition.

It really would be difficult for the most determined votary of ugliness to select from among the few pieces of gracelessness that serve as foils to the exquisite beauty of much of the Pompeian decoration, any fragment in which every principle of design is more vividly set at nought than in that given us in plate No. 4. It represents two attenuated boys, as weak in colour as they are in form, carrying a festoon such as none but a Hercules should think of heaving; it seems enough to crush them, and the relative scale of the fruit and foliage assists the pleasing effect. We should very much like to hear a professor of the school demonstrate from this "classifically excellent" example, the nature of the so-much-to-be-displayed "principles of ornamental art."

It is really a sad pity to think, that while the decorative painting of the Palazza del Tè exhibits so much that is, if not very pure in feeling, at least very pretty and facile in execution, we should be hocussed with such a specimen of Giulio Romano as the subject of plate No. 6; the glaring poverty and bad taste of the design of which is only stamped in more legible characters by the succeeding sheet, which exhibits in wretched drawing and in magnified form all the defects of the design displayed on the previous page. These two plates are as great a libel on Giulio, as Nos. 4 and 5 are on Luini and Pompeii. Happily, as if to hold out some little ray of hope for the future, the last specimen of design is by far the best in the whole book, exhibiting very nicely some of the elegant execution of the marble workers of the *cinque cento* school, in an ornament of graceful composition and arrangement.

But, alas, how fallacious are such gleams of sunshine! the clouds come on again, and the second part of this great national cheap work, the price of which, in order that it may be liberally diffused among the "industrial classes," is to be *only* twenty guineas, is within an ace of being as bad as its predecessor.

Poor Luini and poor Pompeii are again maligned, and poor Greece suffers in having a piece of debased Etruscan coin from Campana's collection passed off as coming from her pure and exquisite mint. We meet with more novelties in the way of orders of architecture; and the only really good halfpenny-worth of stuff to all this quantity of bombast seems to be an apparently modern French study from nature, of nasturtium and convolvulus plants ornamentally arranged. We really believe that this plate, and the last in the first part, are the only ones that can possibly prove of the slightest use to any real student of grace and beauty. We very much fear that the clumsy clutch of commerce and the cold atmosphere of filthy-lucre-getting, sadly clip the wings and stay the flights of these ethereal elements; and though no one would more gladly bid Mr. Gruner good speed—could we but see him calling these sylphs to his aid, and reposing strong in their strength as heretofore—than ourselves, no one will be more speedy to strike so long as he invokes in their stead the assistance only of Government grants, and that fleeting bubble, courtly patronage.

In concluding this hasty notice, on which we could talk if not write volumes, it remains only to congratulate the Council of the School of Design in the happy responsibility they have taken from Mr. Gruner and on themselves, by the following passage from their Report to the Committee of Privy Council for Trade:—"Every design, before it is admitted to form a part of the work, is to be submitted to the Council for their approval."

Ecclesiastical Register.

THE LANDLORD AND THE POOR MAN.

LONDON, WEST CANADA.

Rare instance of Practical Benevolence.

THE charitable work to which we have again called attention among our advertisements, and for which we solicit the contribution of small donations, has circumstances connected with it which make it a matter of much interest to Catholics. It has been through the generous sacrifices of one individual, and he a Protestant, that this little colony of poor Irish has been enabled to emigrate to the New World. This individual, the son of a late baronet, in the south of Ireland (universally esteemed and respected as an excellent landlord), has for years made the amelioration of his poor brethren, both moral and physical, his main occupation; and has finally expatriated himself with them, the better to carry out these objects. A circumstance which has come to our knowledge will shew the hold he had obtained upon the affections of the people. During a rainy season, a few years ago, 200 men came spontaneously to reap a large field for him, and refused to take any recompense whatever. We record such an incident with pleasure, both as a proof, if any were wanted, of the warm grateful hearts of the Irish poor, who could thus be even liberal out of their deep poverty, and as a testimony to the worth of one who has been their patient and persevering benefactor. He has, however, done more than merely confer benefits; he has associated himself with their sufferings and their privations. One act of self-denial, of which we have chanced to hear, is characteristic

of the man, and of that spirit of self-devotion which he has since so remarkably exhibited. Remonstrating with one of his people on his frequent intoxication, he urged him to take the pledge at the hands of Father Mathew. The man turned to him, and, with true Irish *naïveté*, remarked, "Why don't *you* take it? when you do, I will," thinking he had settled the matter. But his friend was not so easily daunted; he went to Dublin, and took the pledge; and the man, with the honour and the honesty of a genuine Irishman, did the same, and vanquished his vice.

Such a spirit was evidently capable of still more heroic acts in the cause of philanthropy and charity; one who could voluntarily take upon himself so irksome a yoke, would not shrink from giving himself wholly to the work he had in hand. Accordingly, he went out at the head of his little colony, and shared their fortunes: he sailed with them as a common steerage passenger, that he might the better ascertain whether proper attention were paid to their necessities. The experiment seems to have involved no ordinary discomfort and privation; and he has memorialised the Government on the subject, as we have learnt from the proceedings of parliament. But his exertions have not been limited to the material well-being of his poor emigrants, but have been indefatigably devoted to their spiritual welfare. Having taken out a priest with him, his next object has been the erection of a church, of which the new settlement, as well as the surrounding district, is destitute.

These circumstances having come to our knowledge, we rejoice in giving them all the publicity in our power. Surely the hearts of Catholics must be stirred and moved to emulation when they see a Protestant thus forward in promoting the spiritual advantage of their brethren in the faith by every sacrifice; it must stir them up to a willingness themselves to do something towards the good work, while it is a call upon them for a prayer for him who by his deeds of charity shews himself so near the kingdom of God.

REPUBLICANISM AND CHRISTIANITY.

On Friday last week a tree of liberty was carried in procession to the square of the Hôtel de Ville, where it was to be planted. At the same moment a deputation of operatives, accompanied by the clergy of St. Gervais, was introduced to the Provisional Government, whom the parish priest addressed in these words:

"A deputation of workmen came to request me to bless the tree of liberty planted on the square of the Hôtel de Ville, on the spot where the sergeants of La Rochelle perished on the scaffold. We concurred with pleasure in that popular work, and we avail ourselves of this opportunity to express to the members of the Provisional Government the patriotic sentiments which animate the clergy of Paris, and in particular the clergy of the parish of St. Gervais."

M. Buchez, Deputy-Mayor of Paris, replied that the Provisional Government was highly pleased with the patriotism of the clergy. "We know," he said, "that the clergy has ever borne in a becoming manner the banner given to it eighteen centuries ago by Him who was the first to announce to the world ideas which the Republic is anxious to promote—the ideas of liberty, equality, and fraternity, symbols of human dignity. That sentiment of charity, the basis of our new political institutions, was first taught to mankind by the clergy."

Shortly afterwards Messrs. Buchez, Recurt, and Adam, and others, left the Hôtel de Ville, preceded by the clergy and escorted by the National Guard, and on reaching the spot where the tree was to be erected the parish priest thus addressed the people:

"Citizens,—A double ceremony has assembled us here. Honour to the citizen members of the Provisional Government; honour also to that multitude collected around us, who wished that ceremony to be consecrated by religion, under the standard of the august sign of the Cross. Jesus Christ, citizens, was the first to proclaim to the world from that Cross those noble words which have issued from your lips, and which we see inscribed both on the fronts of our temples and in your hearts—liberty, equality, fraternity. Liberty, said Jesus Christ, liberty for all. Equality for all conditions and all classes of society. Fraternity was the cry of his gospel. 'Love one another, as I have loved you.' Citizens, I perceive at my feet a yawning grave, that of four magnanimous soldiers who perished gloriously for the conquest of liberty. I will bless at the same time the tree of liberty, and the ground which, I trust, lies lightly upon them. Let us preserve their recollection, and all unite in a cry which expresses our common sentiments—*Vive la République!*"

All those present joined in the cry, and M. Buchez addressed them as follows:

"It is now twenty-five years since the blood of four generous men flowed on that spot. Citizens, those men commenced the work we have achieved, that is, the conquest of liberty, equality, and fraternity. Those men were our first martyrs, and we are happy to have it in our power to consecrate that tomb after victory; and we are still happier to be able to proclaim that the Republic which has lost so many of its children, and shed so much blood to conquer its place and shew itself what it is in the broad day, inaugurated its advent by abolishing the penalty of death. (Cheers.) It is a lesson we have given to all nations; and by that act we have proved ourselves worthy of that device inscribed on our colours—liberty, equality, fraternity."

The tree of liberty was then set up erect by the people, the drums beat a salute, and the clergy having bestowed its benediction upon it, the *cortège* re-entered the Hôtel de Ville amidst cries of "*Vive la République!*" "*Vive le Gouvernement Provisoire!*"

A similar scene took place at the planting of one of the innumerable trees of liberty, in the Place du Châtelet. The *curé* of the adjoining parish, attended by his inferior clergy, attended and blessed the *Arbre de la Liberté*. He made a very animated speech, in which, pointing to a crucifix, he said, in recommendation of good feeling and unanimity, "Our Divine Redeemer descended from heaven to preach to us fraternity and equality, and the Cross upon which He suffered for our sins was the first tree of liberty."

Documents.

OUTLINE OF THE NEW ROMAN CONSTITUTION.

The College of Cardinals (chosen by the Pope) is to be constituted a Senate, inseparable from the same, and two deliberative councils for the formation of the laws are to be established,—consisting of the High Council and the Council of Deputies.

The judicial tribunals are to be independent of the government, and no extraordinary commission-courts are to be in future established. The National Guard is to be considered an institution of the state.

The Pope convokes and prorogues the legislative chambers, and dissolves the Council of Deputies; being required to convoke a new chamber within three months, which will be the ordinary duration of the annual session. The sessions are to be public. The members of the Senate are to be appointed by the Pope for life, and their number is not unlimited. The qualification of a senator is the age of thirty years, and the plenary exercise of civil and political rights.

The senate will be chosen *par préférence* from the prelates, ecclesiastics, ministers, judges, councillors of state, consistorial lawyers, and the possessors of an income of 4000 scudi per annum.

The Pope will appoint the president and vice-presidents.

The second council will be elective, on the numerical basis of one deputy to every 30,000 souls. The electors are to consist of the *gonfalonieri* (mayors), priors, and elders of the cities and communes; the possessors of a capital of 300 scudi; the payers of direct taxes to the amount of twelve scudi pe annum; the members of the colleges, of the faculties, and the titular professors of the universities; the members of the councils of discipline; the advocates and attorneys practising in the collegiate tribunals; the *laureates ad honorem* in the state universities; the members of the chambers of commerce; the heads of factories and industrial establishments; and the heads of scientific societies and public institutions assessed for certain amounts. The qualification of a deputy is the possession of a capital of 3000 scudi, or the payment of taxes to the amount of 100 scudi per annum; and the members of colleges and professors of universities, &c. will be eligible *ex officio*. The profession of the Popish religion is indispensable as a qualification for the exercise of civil and political rights. A distinct electoral law will regulate the elections of the deputies. The persons of the members of both councils are sacred as far as their votes and speeches are concerned; but it appears that the privileges of freedom from arrest on civil and criminal process are limited to the actual session and a month before and after. All laws and new taxes must be sanctioned by these two councils, and assented to by the Pope; but the councils are not to be allowed to propose laws which may affect ecclesiastical or mixed affairs, which may be opposed to the canons and discipline of the Church, or which may tend to vary or modify the present statute. They are also forbidden to discuss the "religious diplomatic relations" of the Holy See to foreign countries.

The discussion of financial matters exclusively appertains to the Council of Deputies. The sum or civil list appropriated to the endowment of the Pope and the College of Cardinals, and to ecclesiastical purposes generally, as well as to the expenses of the *corps diplomatique*, the Pontifical Guards, the maintenance of the apostolical palaces and museums, and various other purposes, is fixed at 600,000 scudi per annum, including a reserve fund for contingencies. The canons, tributes, and dues, amounting to the annual sum of 13,000 scudi, are to remain at the entire disposal of the Pope. The Ministers are responsible for their actions, and have a right to speak in both councils, whether members or not. The session of the chambers will be

suspended by the death of the reigning Pontiff; but the new Pope must convene them a month after his election. The ministers are to be confirmed and replaced by the Sacred College. The rights of temporal sovereignty exercised by a defunct Pontiff are vested in the Sacred College during the *interregnum*. There will also be a Council of State composed of ten councillors, and a body of auditors not exceeding twenty-four. This council will be required to draw up projects of laws, and to give its advice on administrative affairs in cases of emergency. Ministerial functions may also be conferred upon it by a special law.

The present statute will be enforced on the opening of the new councils, which will take place about the first Monday in June. The functions of the present council of state will cease twenty days previous to the opening of the councils; but it will, nevertheless, continue to examine such administrative measures as may be presented to it for consideration. All the legislative enactments not contrary to the decrees of the present statute remain in force.

The proclamation is dated the 14th of March, and is authenticated by the sign-manual of His Holiness.

PROCLAMATION OF THE POPE

ON THE NEW CONSTITUTION.

Pius P.P. IX. to his subjects greeting:

In the institutions which we have hitherto conferred upon our subjects it was our intention to revive certain ancient establishments which were long contemplated by the wisdom of our august predecessors, and which, after the lapse of ages, were still capable of adaptation to the altered circumstances of the times, in order to represent that majestic edifice of which they had framed the basis.

Proceeding in this course, we had arrived at the establishment of a consultive representation of all the provinces, which was intrusted with the office of assisting our government in the legislative and administrative labours of the state, and we were waiting until the experiment, which we were the first to make in Italy, had been justified by its successful results. As, however, our neighbours have decided that the people are already ripe for the benefits of a representative system of government, not merely *consultive*, but *deliberative*, we are unwilling to think less worthily of our own subjects, or to repose less faith in their gratitude, not only towards our own humble person, for which we desire none, but towards the Church and this Apostolic See, the inviolable and supreme rights of which have been committed to our custody by Almighty God, and whose presence was and always will be to them a source of such benefit.

In ancient times our *communes* possessed the privilege of governing themselves by laws selected by themselves, and subject to the sanction of the sovereign.

At present it is true that the conditions of modern civilisation will not allow the renewal, under the same forms, of a system of government under which the difference of laws and customs often separated one district from another. We, however, exclusively intrust this prerogative to two councils of honest and prudent citizens, the one composed of individuals nominated by us, and the other of deputies from all parts of the state, elected by the people according to forms which will be laid down in due course, who may represent the peculiar interests of every locality in our dominions, and wisely combine them with that other and greatest interest of every district and every province, which is the general one of the state.

As, therefore, in this our sacred principality it is impossible to separate the temporal interests of our internal prosperity from the other and graver interest of the political independence of the Head of the Church (of Rome), by which, in like manner, the independence of this part of Italy has always been maintained; so we not only reserve to ourselves, and to our successors, the supreme sanction and promulgation of all the laws which may be enacted by the aforesaid councils, and the plenary exercise of the sovereign authority in matters undetermined by the present decree, but in like manner we intend to maintain our authority in matters which are naturally connected with religion and (Roman) Catholic morality entire and intact. And we are bound to take this measure as a means of security to the whole of Christendom, in order that, in the state of the Church, constituted on the basis of this new form, neither the liberty nor the rights of the Church itself—of the Holy See—may suffer any diminution, and that there may never be any precedent for violating the sanctity of this religion, which it is our mission and our bounden duty to preach to the whole universe, as the only symbol of the alliance of God and man, and the only pledge of that celestial benediction to which nations and states owe their existence.

Having implored the Divine assistance and heard the unanimous advice of our venerable brothers the Cardinals of the Sacred Roman College, in consistory assembled for the express purpose, we have decreed, &c. &c. (Here follows the Constitution, an abstract of which will be found in another column.)

Datum Romæ, apud Sanctam Mariam Majorem, die XIV. Martii, MDCCCXLVIII. Pontificatûs nostri anno II.

Pius IX., Papa.

THE JESUITS IN ROME.

PROCLAMATION OF THE POPE.*

Romans, and as many as are sons and subjects of the Pontiff, hearken once more unto the voice of a father who tenderly loves you, and who is desirous of seeing you beloved and esteemed by the whole world. Rome is the seat of religion, where its ministers, who, under various forms, constitute that admirable variety which adorns the Church of Jesus Christ, have always found a place. We invite and enjoin you all to respect religion, and never to provoke the terrible anathema of an indignant God, who would assuredly fulminate his sacred vengeance against the assailants of his anointed. Avoid a scandal by which the whole world would be astounded, and the greatest portion of our subjects filled with grief and affliction. Spare the last drop of the cup of bitterness which the Pontiff has already been compelled to taste, in consequence of the occurrences of a similar character which have happened elsewhere. For remember that if amongst the men who, in what institution soever, belong to the Church of God, there should be found any who by their misconduct merit distrust and contempt, the channel is always open to legal remonstrances and representations, which, when they are just, we, as Supreme Pontiff, shall always be ready to receive and to act upon. We are persuaded that these our words will suffice to convert to the right way all those (we hope they are few) who may have formed any nefarious design, the execution of which, whilst it would deeply wound our paternal heart, would call down upon their heads the judgment which God reserves for the punishment of the ungrateful. And if these our expectations should unfortunately fail to recall our erring subjects to the right path, we intend to test the fidelity of the Civic Guard, and all the forces destined by us for the maintenance of public order. We are filled with confidence when we witness the good effect of these our arrangements, and behold the agitation of the public mind every where yielding to tranquillity, and those practical sentiments of religion which ought to be professed by a nation preeminently Catholic, and which other nations have a right to regard as a model.

We will not embitter our soul—we will not distress the hearts of good men, by anticipating the resolutions which we should be compelled to adopt in order to avert the dreadful chastisements with which God is accustomed to recall nations from the errors of their ways; we rather cherish a hope that the apostolic benediction which we freely scatter on all will banish every fatal presage.

Datum Romæ, apud Sanctam Mariam Majorem, die XIV. Martii, MDCCCXLVIII. Pontificatûs nostri, anno II.

Pius Papa IX.

THE NEW LAW OF THE PRESS IN PRUSSIA.

Royal Decree.—We, Frederick William, D.G. King of Prussia, &c.:

Last year proposed a legislative measure on the press, based upon freedom from the censorship, at the meeting of the Confederation. Meanwhile the Federal resolution of the 3d of March, 1848, has since been issued; but as it has been found impossible to arrive at the enactment of an universal press-law for all the States of Germany, as we would have wished for the sake of German unity, we decree the following regulations, at the instance of our Ministry of State, under reservation of a press-law to be enacted, after due consideration, by the United Diet.

I. The censorship is hereby abolished. All regulations, orders, arrangements, and penalties respecting the censorship are void and of no effect.

II. The decision of the question whether in printed publications or by means of mechanically multiplied engravings a crime or offence has been committed, and who is answerable therefor, appertains to the regular tribunals. The said tribunals have, hereby, merely to observe the prescriptions of the penal laws in force in our dominions. All copies of printed works or engravings for further circulation, still on hand, which have been legally condemned, are wholly or partially to be destroyed. This question will also be decided by the tribunals.

III. To every printed work must be affixed, at the end, the name and address of the printer; and every mechanically multiplied engraving must be stamped, at the foot, with the name and address of the person by whom the multiplication has been effected.

* See Letter from our Correspondent at Rome, in this day's *Rambler*.

IV. The following regulations are applicable to periodically published works:

1. Whosoever may wish henceforward to publish a periodical, at monthly or shorter intervals, is bound before publication (*a*) to give a definite account, in the form of a prospectus to be transmitted to the Supreme President, of the subjects treated of in the periodical, the intervals at which it is to appear, and the title of the work, and (*b*) to deposit a security (caution), the amount of which, if the work is to appear six times, or more frequently, in the course of the week, is determined as follows, viz. for towns which according to the law of the 30th of May, 1820, "for the arrangement of the assessed taxes" (*vide* Code, p. 147), belong to the first division, a sum of 4000 dollars; for towns of the second division, a sum of 2000 dollars; for towns of the third division, a sum of 1000 dollars; and for districts included in the fourth division, a sum of 500 dollars.

For a paper which appears less than six times a week, the security is fixed at one-half of the abovementioned sums.

The security is to be deposited in the chief Treasury of the Government, in Prussian bonds, at their nominal value.

The following exemptions from the deposit of this security are decreed:—the periodical papers already existing at the date of this decree, as also those which are exclusively devoted to mathematical, physical, geographical, medicinal, and musical science, or to mere matters of business (*rein gewerblichen gegenständen*).

2. The decree only excludes from the right of publication those periodical papers which have been legally condemned for offences giving evidence of a dishonourable disposition (*wegen eines von ehrloser Gesinnung zeugenden Verbrechens*).

3. A periodical paper which appears in defiance of the regulation prescribed under section 2, or without the preliminary fulfilment of the conditions enjoined under section 1, is to be suppressed by the police.

4. If the editor or the publisher of a periodical print already existing at the date of this decree, which appears at monthly or at shorter intervals, or the representative of the editor, is legally convicted of a crime or offence committed through the medium of the print in question, the judge is to see that a security is deposited, and to decide upon the amount according to the prescriptions of section 1 (*b*). The paper cannot re-appear until the security required by the judge has been duly deposited.

5. In cases of relapse, the judge, with reference to the gravity of the crime or offence committed, is required, beside inflicting a special punishment for the present offence, to declare forfeited the whole or a part of the security originally deposited, or exacted for a previous offence, and at the same time to determine whether the security is to be replaced, or the further publication of the paper prohibited.

6. The editor of a periodical paper appearing more frequently than once a month is bound to insert gratis all "answers" which the accused state-functionaries may think proper to make to the editorial charges in the next number of his paper, and to assign to such answers the very column in which the inculpatory article appeared.

The same decree is extended to the answers of private individuals who may have been the victims of editorial attacks.

Should the length of the "answer" exceed that of the original article to which the respondent refers, the additional lines must be paid for.

7. At the end of every number of a paper, the editor, the publisher, if the parties be not the same, and the printer, are to publish their names.

V. The publisher of a non-periodical work, as also the party at whose instance a non-periodical work appears, and in like manner the party who publishes such a work on his own account without entrusting it to a second party, is bound simultaneously with the publication of the work to hand in a written notice to the police-office; which notice must contain the title of the work, and the author, if required, must supply a copy of the work.

VI. Whosoever violates the decrees under the 3d, 4th, and 5th sections, is amenable to a fine of from 5 to 100 dollars; and in default of payment will be liable to imprisonment.

VII. The police are authorised, provisionally, to seize papers or engravings by which, in their estimation, our penal law has been infringed; but they must follow up this measure by a regular prosecution within twenty-four hours. The tribunals will as soon as possible decide on the continuance or removal of this provisional ban.

VIII. With reference to the laws affecting foreign journals, they are to remain in force until the enactment of a general German press-law.

IX. All penalties inflicted for trangressions of the censorial prescriptions hitherto in force which have been carried into effect and are not yet paid, are hereby rescinded, and all further proceedings stopped.

Given at Berlin, the 17th day of March, 1848, under our sign-manual and Royal seal.

FREDERICK WILLIAM, R.

PROCLAMATION OF THE KING OF SARDINIA.

CHARLES ALBERT, by the grace of God King of Sardinia, Cyprus, and Jerusalem:

People of Lombardy and Venice! the destinies of Italy are maturing; a happier fate awaits the intrepid defenders of inculcated rights. From affinity of race, from intelligence of the age, from community of feeling, we the first have joined in that unanimous admiration which Italy manifests towards you. People of Lombardy and Venice,—our arms, which were already concentrated on your frontier when you anticipated the liberation of glorious Milan, now come to offer you in your further trials that aid which a brother expects from a brother—a friend from a friend. We will second your just desires, confiding in the aid of that God who is visibly with us—of that God who has given to Italy a Pius IX.—of that God who, by such wonderful impulse, has given to Italy the power of acting alone. And that the sentiment of the Italian union may be further demonstrated, we command that our troops, on entering the territory of Lombardy and Venice, shall bear the escutcheons of Savoy on the tricolored flag of Italy.

CHARLES ALBERT.

Miscellanies.

MARTIN LUTHER ON THE CONVERSION AND EMANCIPATION OF THE JEWS.

THE works of Luther abound with proofs of the inveterate hatred he entertained towards the Jews. In the seventh volume of his works (edit. Wittemberg, 1558), we find a long treatise, "*De Judæis eorumque mendaciis*;" a whole chapter—and it is by no means a short one—has for title and aim the demonstration of "quod longe satius sit porcum quam talem habere Messiam qualem Judæi optant." Luther desired that their synagogues should be burnt—annihilated—and not an atom of their wreck be left; as also, that the Israelites themselves should be interdicted the exercise of their vocations under pain of death. Let us use his own words: "Utile esset tollendam blasphemam doctrinam, ut omnes eorum synagogæ inflammarentur, et si qua reliqua fieret ex incendio, obrueretur arenâ et luto, ne quisquam ullam tegulam aut lapidem de his videre amplius possit." And further on: "Inflammatis eorum synagogis, reducamus has officinas blasphemas in cinerem . . . . . prohibeatur eis apud nos et in nostra terra publice laudare Deum, orare, docere, cantare, sub pœna capitis."

Let us quote literally his *Propos de Table*: "The Jews are a people puffed up with pride, and preoccupied with superstitious traditions. See how they corrupt this beautiful passage from the prophet Haggai: 'The Desire of all nations shall come.' They understand this as referring to a great abundance of gold and silver; to the possession of honours and riches; and they imagine a new paradise whereof they alone shall be possessed. They apply spiritual promises to the carnal desires of the stomach. The experience of each day only goes to prove the utter absence of common sense in their opinions: never was God's anger attended with such glory, as when made manifest towards this people."

"Observe what the Jews have suffered for nearly 1500 years; and yet there is much more reserved for them in hell. No people is so difficult to convert as the Jews . . . . they mock our holy religion, and cannot even abstain from blaspheming the name of Jesus Christ."

"The Jews are so hardened, that they will listen to nothing; even when beaten by evidence, they will never concede. It is a thoroughly mischievous people; it exists by usury and rapine: if they give a thousand florins to a prince or magistrate, they will extort twenty thousand from their subjects: one has need, then, to be on one's guard against them. They think to pay homage to God by offering injury to Christians; and as they have physicians amongst them, we foolish ones, when we believe our lives in danger, place confidence in these our enemies; and thus it is that we tempt God." Dr. Luther then proceeds to give several instances of the malice and perfidy of different Jewish doctors; and also states that he read, in their book of common prayer, prayers full of pride that they addressed to God, praising and invoking Him as though they were the only people that He loved, at the same time cursing all other nations.

Dr. Luther says also, that there was "a statue placed at the entrance of a church at Cologne, representing a Dean holding in one hand a cat, and in the other a mouse. This man had originally been a Jew; but having embraced Christianity, and been baptised, he gave orders that this statue should be so placed after his death, as a symbol of the fact, that a Jew and a Christian can no more accord one with the other, than can a cat with a mouse. It is true the Jews do not regard us with a friendly look; they hate us like death; they will allow nothing belonging to us before their eyes. The Jews have no other

resource than that of usury to support them even now; but if I were master of the country, I would interdict their usurious practices." On one occasion, when the Jews were spoken of, Dr. Luther said, "They have sorcerers too amongst them; and they are delighted if they can but injure or torment a Christian, whom they look upon as a dog. Albert, Duke of Saxe, did one day a deed for which he must not be blamed. A Jew offered to sell him a talisman laden with the most singular characters, and which, he said, was a safeguard that would preserve whoever wore it against wounds inflicted either by iron or steel. The Duke replied to him, 'Jew, I will forthwith prove it upon thee.' He then led him in front of the palace-gate, and placing the talisman round his neck, drew his sword, and pierced him through and through in different parts, saying, 'That is just what would have happened to me had I placed confidence in what thou toldest me.'"

Luther praises on another occasion, under somewhat similar circumstances, the zeal of Franz de Sickingen. "One day, Franz went from Frankfort to Mayence, by the Maine. A Jew entered the boat, and Franz commenced a dispute with him; but as he could not convince his antagonist, he took him by the middle of his body, and threw him into the river; for this Chevalier Franz was endowed with a degree of strength by no means of the common order. Then the following colloquy took place between the Jew and the Chevalier, who held his victim by the hair of his head just above the surface of the water: 'Acknowledge Jesus Christ, or thou shalt drink a draught of this water.' 'I confess he is my Saviour, my dear master: pray do me no harm.' 'Say that thou wilt be baptised.' 'Yes: in the name of the Father, and of the Son, and of the Holy Ghost.' Then Franz took some water, and poured it upon the Jew's head, pronouncing at the same time the sacramental words, 'I baptise thee in the name of the Father, and of the Son, and of the Holy Ghost.' The poor Israelite then raised himself up with all his strength, and fastened himself by a cramp-iron to the boat, believing that the hour of his deliverance was come; but the Chevalier struck him with his iron gauntlet. 'Go to heaven,' said he, 'it will be so much gain for Paradise: if I dragged him out of the water, the wretch would have time to deny Christ, and so go to the devil.'"

"If I were in the position of certain lords of N., I would assemble all the Jews, and demand of them why they denied Jesus Christ. If they could prove to me they were right, I would give them a thousand florins; but if not, I would pull out their tongues. In fine, we should not allow the Jews amongst us, neither to eat nor drink with them." Then some one said: "Is it not written that the Jews will be converted before the Last Judgment?" The Doctor replied, "Where is it written? I know of no text exactly to the point. A passage from the Epistle to the Romans may be cited, but it does not clearly establish this assertion." The Doctor's wife then quoted this passage from St. John (ch. x. 16): "And other sheep shall hear my voice, and they shall have one fold and one shepherd." "Yes, dear Catherine," replied Luther; "but that was already accomplished when the heathen received the Gospel."

THE BOARD OF TRADE AND THE ART-UNION.

It has been a subject of conversation for some time past, that Government was about to interfere with the regulations adopted by the self-elected committee of the London Art-Union; that the Board of Trade had taken the matter up, and that 10,000*l.* a-year was not to be spent, as it has heretofore been spent, in the gratification of a gambling propensity, and the purchase of works of a very inferior character—works, in short, for the most part injurious to art, and in market value certainly not worth the money that is given for them. This very proper interference on the part of the Board of Trade has lately taken place, and certain recommendations made by the board have been communicated to the committee for their examination and adoption. The board recommend that the committee should select all prizes above 70*l.* in value; that the practice of an annual distribution of engravings from modern pictures should be discontinued; that commissions should be given from time to time to first-rate artists for a limited number of engravings of a very superior character, and that 10 per cent from the receipts should be set apart for the purchase of works of art, not for distribution, but for public exhibition. The committee have fired-up at any recommendation, fall back upon their act of parliament, and challenge the right of Government to interfere with what they do. This comes of the neglect of Government in not employing some competent persons really interested in the welfare of good art to revise the bill, by which a clause might have been inserted giving authority to the Board of Trade to alter and regulate the future provisions of the union. The committee, however, have not been content with simply denying the power of the Government to interfere; they have also reasons of their own, which really serve both to amaze and to amuse one. "By their present plan," the committee observes, "all classes of art-works find a market;" and so they do, good, bad, and indifferent, though the last are most in favour. This at least is novel, but there is still a richer reason against another suggestion of the board. "The council of the Art-Union," says the report, "are not prepared to admit the advantage of being able to forestall private purchasers by visits to the studio"—a very great compliment, by the way, to Mr. Sheepshanks and Mr. Vernon, to the Marquis of Lansdowne and Sir Robert Peel, and very much opposed to the fact that the best pictures in every exhibition are always commission-pictures from private individuals, and therefore out of the reach of the London Art-Union. The great fear of the committee is, that the number of subscribers will be diminished, as if the amount available was every thing, and the way in which it was laid out quite a minor consideration; whereas, the number of dishes at a table is oftener an indication of profusion than good taste. A man who really comprehends art will do a great deal more with 500*l.* than others with 5000*l.* Mr. Rogers's collection (one of the choicest in Europe) was brought together at a comparatively small expense, and would now sell for treble what he gave for it; so would Mr. Sheepshanks', and so, perhaps, Mr. Vernon's. A man of real taste always begins well. Mr. Sheepshanks' first purchase was Landseer's "Twa Dogs;" he gave 35*l.* for it, and it would sell for 350*l.* now. Look at the prices realised by the recent sale of Mrs. Knott's collection of English pictures. Her husband had the run of the studios; and, possessing a cultivated taste, and some capital, brought together a collection which, after the pleasures of collecting and possessing had passed by, turned out to be a usurious investment of his money. We really trust that the Board of Trade will bring in an act to amend an act, if necessary; for, under the present system, the Art-Union is only a collector of guineas, not for the grand purposes of art, but for the gambling propensities of a people, and the ignorant exaltation of an incompetent committee.—*Daily News.*

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The Right Rev. Dr. WISEMAN has kindly consented to preside.

The Chair will be taken at Twelve o'clock, and Seats will be reserved for Ladies.

Subscriptions in furtherance of the objects of the Meeting will be thankfully received by the Secretary, Scott Nasmyth Stokes, Esq., No. 18 Nottingham Street; or they may be paid into the London Joint Stock Bank, No. 69 Pall Mall, to the credit of the Catholic Poor School Fund.

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